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Our American Indian Missions

FOREWORD

By MRS. ARTHUR B. McBRIDE, Secretary of Indian Work

MISSIONARY work among the Indians at Warm Springs, Oregon, dates back to the time when Captain John Smith, a United Presbyterian elder, was sent there in 1866 as the United States Agent. After years of faithful labor, both as agent and missionary, he gathered about him a group of Christian Indians, and in 1874 a committee from Oregon Presbytery organized them into a United Presbyterian Congregation. Since the first Missionary came in 1878 to the present time faithful ministers have carried on the work on this Reservation.

The Warm Springs Reservation is located on the eastern slope of the Cascade Mountains in Oregon; about twenty miles to the north of Warm Springs is Simnasho. Here, in 1891, a Sabbath School was started and in 1892 a substantial church and parsonage were erected. This Mission has continued to serve the Indians in this part of the Reservation, witnessing for Christ and the power of the Gospel.

South of Warm Springs at Seekseequa, a little Chapel was erected in 1896. Meetings are held here for the Piute Indians of that section of the Reservation by the Warm Springs' Missionary and the Indian elders.

The Wasco Indians are centered largely in the Agency district at Warm Springs, the Piutes around Seekseequa and the Warm Springs Indians at Simnasho, though some live near the Agency.

The little Sabbath School at Celilo Falls, Oregon, has been carried on since 1932 by a devoted couple who volunteered to teach the children of the itinerant fisher folk.

The new work started in 1937 among the Yakima (Wash.) Indians is under the leadership of a native Indian evangelist, Mr. Edward J. Sam. Puget Sound Presbytery is directing and the W.G.M.S. is supporting this work.

The Tama Indian Mission located in Tama County, Iowa was started in 1903, within the bounds of Cedar Rapids Presbyterial among the remnants of the once powerful Sac and Fox Tribes.

In 1890 the Women's Board as-

sumed the entire responsibility of the Indian Mission work of our Church. There have always been faithful ministers at these missions and they deserve our praise as they serve in these isolated places facing difficult, varied problems, but doing a fine, unselfish work for Christ and His Church.

The Indian committee consisting of Rev. E. W. Machamer of Warm Springs, Oregon; Rev. E. H. Carson of Simnasho, Oregon; Rev. F. C. Patterson of Tama, Iowa; and the Indian Secretary are happy to present this study of our Indian work, with the hope it will prove informing and interesting, showing the need of definite prayer and understanding. The story of each Tribe was told by one of their own number and we gratefully acknowledge these interesting sketches.

Additional material including an article from Mr. Edward J. Sam of Yakima, Washington, will appear later.

Indian Tribes

SAC AND FOX TRIBES

By GEORGE YOUNG BEAR

THE early history of the Fox is linked with that of the Sauk or Sac to whom they are closely related in language and culture. In all the Government records they are considered together as the "Sac and Fox." The Fox or Mesquakie (the Red Earth People) of Tama, Iowa, belong to the great Algonquin tribe.

Later records showed an evidence of further drift towards the western territory now Illinois, Iowa, and Wisconsin. However, when the great Black Hawk War broke out in the year of 1832 the principal Sac and Fox villages were located along the Mississippi river on the Illinois side. Soon after the outbreak the entire confederated tribes of Sacs and Foxes were pushed into Iowa territory on the west side of the Mississippi.

Their next move came ten years later. By a treaty with the Federal Government in 1842, the Sacs and Foxes ceded their rights in Iowa in exchange for a grant of land across the Missouri River in Kansas and for a sum of money. By the terms of the treaty this money was to be held in the Federal Treasury to the credit of the tribe and the interest paid each individual Indian semi-annually. This interest payment came to be known as the "Annuity."

The Sauks, or Sacs, were more tractable and remained on the Kansas Reservation until the early seventies. In a new treaty with the Federal Government they exchanged their Reservation in Kansas for lands in Indian Territory, now Oklahoma, where the Sacs still live.

The Foxes, however, were dissatisfied with the Government's policy and with the new homes in Kansas, and in the middle fifties initiated a negotiation with the Territorial General Assembly in Iowa. With the help of General Grimes and other white friends they were successful in getting the General Assembly to pass an act permitting them to again make their homes in Iowa. Under this arrangement they bought their first eighty acres in

George Young Bear, Tama, Iowa. A Christian Leader.

Iowa in 1857.

Being unrecognized by the Federal Government for nine years, the Foxes barely existed by their efforts at agriculture and by begging. Then in 1866 the Government granted the tribe their share of the annuities, established an Agency near them, and made a special effort to establish schools.

Since that time, the Foxes have used their resources to increase their land holding by purchase from white settlers. This land is held in common in the name of the tribe, this being the *only tribe that owns its own land by right of purchase and pays taxes on it* the same as any white land owner.

The population of the tribe has been increasing in recent years and there are now 468 in the tribe, or

approximately 97 families. These families are living in 75 houses.

In the early days in Tama County the tribe suffered in various ways, from lack of food, from exposure, from disease and epidemics. Then later they suffered appreciably during the period of transition from the wick-i-up mode of living to the white man's frame house because of lack of knowledge of sanitary measures. But in recent years encouragement and teaching from the Government health department and the provision of modern hospital facilities have resulted in the birth rate increasing fifteen per cent over the mortality rate.

In 1937 the tribe voted to place itself under the Wheeler-Howard, or Indian Re-organization Act passed by Congress in 1934. Under the provisions of this Act the tribe then adopted its own constitution. This constitution provides for an elective council. And in January of this year 1938 the first *elective* council was chosen by the tribe. With better understanding, appreciation, and sympathy, on the part of the white element who are interested in the Red Race there are possibilities for greater development towards reaching a community on a self-sustaining basis.

THE PIUTE TRIBE

By one who wishes to remain unknown,
Warm Springs, Oregon

The '49ers and those who followed later met with some resistance as they came into the Western country. It usually happened that an Indian would be killed, and this would be followed by an Indian uprising to keep the White Man out. The Bannocks and the Modocs caused much trouble for the White Man.

It was in 1855 that a treaty was made by the Wascos and this present reservation set aside for them. All this land through here to the East and toward the South was the old home of the Piutes. They were a scattered tribe, each family living and moving wherever it pleased. They would have five or six camp sites or more. Game was plentiful and roots would be dug in the Spring and dried and stored underground at one or more of these camp sites. An Indian girl was once captured by another tribe but one night made her escape and came back to one of these camping places. She dug up roots that had been hidden and in this manner was able to keep from starving.

Houses consisted of grass reeds which were woven together and put up over frames. These were light and easily portable.

The Wascos came down to this Reservation in 1858. They had trouble for a while. Their women would be stolen and also their horses, and they would give chase to the thieves. Should they come upon a family of Piutes they would fire upon them without knowing whether they were the thieves or not. It was the Bannocks who came in from Idaho and did this stealing and the Piutes would have to take the blame for it. One Piute was jailed on false charges of stealing and later when he was released and

ran across the man who had born false witness against him, he shot him. Today this incident is always brought up against the Piutes.

In 1872 or around that time, the Piutes were gathered together at Malheur. They were there only a few years until the Bannock uprising took place. It was about 1876 that the women and children of the Piutes were taken to Yakima, and the men, the leaders, were taken to Vancouver Island to prison. Some of the Piutes still living remember well these incidents. In 1882 they were let out and in 1884 they made their way, some of them to this Reservation, and others returning down to the country around Burns. It was later that they were adopted into the tribes on this Reservation. Today we have about 80 Piutes full and mixed on the Reservation.

WASCO TRIBE

By ELDER ROBERT SMITH
Warm Springs, Oregon

The original home of my Wasco tribe was at Mill Creek on the Columbia River, where The Dalles is located today.

In the Spring of the year my people would go to Tenino Falls, which is just below Celilo Falls, where they would catch fish and dry them. In June they would move to Eskish and remain there until Fall, catching and drying eels, sturgeon, and other fish. Sturgeon were caught mostly in the Fall of the year with hook and line. For a hook they used a piece of bone with a line tied to the middle of it. The sturgeon was allowed to swallow this bone, around which was wrapped some bait. When the Indian felt a tug on the line he would pull, the bone would lodge crosswise in the fish and would not pull out. For line they used a certain weed which in the Fall of the year they would peel off the bark, and weave into strings. This was much stronger than the linen string of today. Or in the Spring of the year they would burn around some willows—in the Fall they would come back and trim off the bark from these same willows and weave this bark into a line. This, too, was very strong.

With the winters came the snows. This would force the deer down from the mountains to the river. With the snow, 10, 12, 15 feet deep or deeper, the Indians would go out with dogs after deer. Once the

Mr. and Mrs. Calvin Johnson and granddaughter. Seekseequa Christians.

deer was located the Indian would take his club, not gun, and proceed to kill him. The deer could not get away as the snow was too deep, he would mire down. This deer was taken home and cut up and dried. Winter homes were dugouts with rafters over them covered with cedar bark.

In the Spring, roots of various kinds were gathered and dried for winter use. Even the moss that grows on the trees can be baked into a very fine black, sweet cake. Berries of all kinds, such as blackberries, strawberries, choke-cherries would be pounded up with a stone in one of their wooden utensils and dried. These would later be cooked and eaten.

Clothing consisted of garments made of buckskin, coyote, wildcat, panther and antelope hides. No knives or guns were known, until the coming of the French Hudson Bay people down the River. Bows and arrows and a few other implements were used. When the Indians wanted to cook, they had no metal pots and pans, but used wooden pots. These were n o t h i n g but pieces of wood which had been hollowed out. The food was placed in these wooden pots, and after some rocks had been sufficiently heated, they were placed in with the food, and in this way food was cooked.

With fish, deer, roots, and berries they had all they needed. There weren't any bills to be paid in those days. It wasn't until the White Man came that things became different. The Indians had plenty before, but not today.

The treaty was made in 1855 at The Dalles by the Indians. However, the Indians remained at their old home two years longer, then they moved, coming on foot and with pack horses, in the Fall of the year. The Government furnished about a dozen steers for the Indians while they were moving. These were killed on the way as needed.

The Wascos had lots of trouble at first, for the soldiers promised by the government did not come. The Piutes caused much trouble for a time, however, the promised soldiers finally came and the Piutes were subdued. From that time on my tribe has settled down to Reservation life.

OUR INDIAN RELIGION

By CHIEF BIG FRANK QUEAHPAMA
Simnasho, Oregon

(This article written by Wm. McCorkle, was dictated by his father-in-law, Frank Queahpama, who came from a long line of Chiefs. His father was a close friend of Dr. Speer, of our Indian Mission, and helped him in many ways.)

Our religion of Tiah Tribe is not known by many people, even among

Chief Frank Queahpama, wife, and Pearson Mitchell, only grandson of Chief Queahpama.

our own race, therefore, I will tell what I can.

During our gatherings, sometimes we have visitors, Whites and Indians, from other parts of this country. It is unfortunate we do not speak English well enough to express ourselves and explain things. Results are embarrassing sometimes. It is rather hard for me to explain thoroughly to be understood.

Our religion started from twelve people, six men and six women, who were the original people of the Red Race. They were given songs for their worship, and fish, meat, berries and water for their life.

The drum is used as a church bell and also represents life as it exists on this earth. These people were to worship only during the day. As time went on, the descendants sinned, they had been persuaded to worship at night. The result of their mistake was that God gave them different languages, let them go their own way. Some became warriers who were cruel, worshippers of something else and some had no religion at all.

It was fortunate one family did not make this mistake. This is our tribe here now, who came from along the Columbia River, and prophesied the coming of the White Men into this country with his laws and science. We have kept our belief according to the words in the songs we sing. The interpretation of the words in the songs is similar to the prophesies you find in the Bible, telling where your life will go after death. We believe according to our prophesies that our life is from heaven and will return; it is here for only a short time.

There are songs for marriages, funerals, feasts, and religious gath-

Mrs. Mae Peters, daughter of Chief Frank Queahpama.

erings. These gatherings we have three times a year here on the reservation to honor our foods (fish, meat, berries) and water is used as wine is used by the white church.

We have other gatherings to celebrate Fourth of July, etc., and we entertain by having a war dance, an owl dance, a butterfly dance and warriors' dances which are *not* part of our religious services at all.

It is the religious belief that kept the forefathers of our tribe from having wars with our white brothers. It was quite unfortunate that in later years the government asked our people to co-operate in the Modoc War to make peace, yet against our beliefs.

Beliefs and Customs

By REVEREND E. W. MACHAMER, Warm Springs, Oregon

THE American Indian was never an atheist. He believed and worshipped the Great Spirit and had the hope of a happy hunting ground hereafter. But there are a goodly number of things that hold the Indian back from receiving Christ as his personal Savior. The chief obstacles the Christian missionaries are confronted with to-day are the pagan religions of the Indian. Let us look at them for they have almost as many as the Athenians had gods.

SHAKERISM

This religion is quite common among the tribes of the West. One version of the coming of this religion is that a man named John Slocum died and his spirit returned to God, but God sent him back to preach the Shaker religion to his people.

The doctrine was simply that the Indians should give up drinking, gambling, profanity, tobacco, and meet often in Shaker meetings, usually at night. They meet in darkened rooms with lighted candles and crosses on the walls. They use a chant accompanied with the ringing of seven bells of all sizes.

Their services are mostly connected with the sick. The sick one is placed in the center of the room, all gather around him and beat on the floor with sticks while the leader performs. Then bells are rung until the sick one gets the "shakes" or begins to tremble; then he is cured. They believe sickness is caused by an evil spirit which is gotten rid of in this way.

There is no atonement, no necessary change of heart, and no Bible, as they say the Great Spirit speaks to their leader.

FEATHERISM

The followers of the Feather religion are also known as "Drummers," because they beat drums at their meetings. They wear an eagle feather which is the badge of their religion. The wind blowing the feather is a sign of the movement by the spirit. They too, believe sickness is caused by an evil spirit and they have their own way of curing the victim.

A circle is formed about the patient and as the "Spinners" go around and around, the patient becomes dizzy and falls to the floor and vomits. The evil spirit is supposed to be vomited out of the af-

A Christian Indian Family.

flicted one. Immorality seems to breed at these meetings.

SMOHALLAISM

The founder of this religion was believed to have come from the spirit world with a new revelation. The religion spread rapidly, every effort was made to keep the White Man's civilization from the people. The leaders were opposed to education and every Christianizing influence.

Those who have broken away from this religion and have accepted Christ are ostracized, ridiculed and persecuted.

The medicine man is called in time of sickness, and the beating of tomtom and drums and shouting are supposed to drive out the evil spirit which caused the sickness.

The Indian is a deeply religious being, but he is a devotee of a pagan religion, one which does not forbid drunkenness, dishonesty, immorality, etc. It is costly, too, for many a life has been sacrificed by the method of doctoring. The doctor, the Medicine man, demands his pay, be it a good heifer, fat steer, cow, horse or money. The feasts too are expensive.

To reach the followers of these religions with the Gospel is indeed a task. But with God all things are possible, and, little by little Christ is becoming glorified. It calls for work, tolerance, and patience, and much prayer on the part of those who have to deal with them and upon you who are sending the missionaries.

INDIAN HOMES

If any one, with a romantic idea of the Indian in his mind, were to visit a reservation to-day he would soon be disillusioned, for one would hardly realize that these were the proud monarchs of the past. The race to-day, once called the "Vanishing Race" is on the increase. This is no doubt due to a better understanding of the laws of health, better medical attention, more and better education, along with the influence of Christianity.

The Indian was never accustomed to a permanent home life, as the game moved, he moved. When the berries became ripe he moved to the mountain to gather them, and as the winter snows came, he moved to the lower, warmer climate. The tepee and the wickiup served well as shelter and were easily portable. However, when he tried to live like a red man in a white man's house his ranks were soon decimated by disease.

Most of the homes are cabins of two rooms—a kitchen and a combined living and sleeping room. As one man said, "We are packed in there like rabbits and we have to be careful when we walk around so as not to step on one another." Blankets or mattresses used at night are rolled up often by day to make more room for the family.

It is not an easy matter to keep the home clean, as many are far removed from water, which in summer is scarce. The ever-present dust of summer and the mud of winter make the task more difficult.

FOOD FOR THE HOUSEHOLD

To the wife goes the responsibility of digging roots in the Spring, then cleaning and drying them for winter use. The husband may bring home salmon from the Columbia River to be dried and salted. In early fall when the huckleberries are ripe she will dry them for winter use. The winter months are spent in tanning buckskin and making it up into gloves and other articles which she takes to the stores to be traded for whatever is needed. If she likes to do bead-work, she will make bags and purses to be sold or traded; some beautiful bags are made from corn husks. The Piute women of Seekseequa specialize in making willow baskets for berries. Quilts and comforters are made from old clothes and pieces of materials.

ECONOMIC LIFE

Little did the Indians realize when they first came to the reservation that some day the game and fish that were once so plentiful would become so scarce. Farming is discouraging in this rocky, arid land. Yet the stock must be fed. Sometimes the farmer hardly breaks even. He is dependent to some extent upon the Government for such things as flour, sugar, coffee, beans, etc. To those in need these are rationed out every two weeks in winter. A little spending money may be earned by picking fruits and hops, and digging potatoes. Often money earned is gambled away, with little thought of tomorrow's needs.

While there are many good, honest, industrious Indians, there are those who are unscrupulous and lazy. An amusing incident was told to the missionary of a man sitting in his home with a coat over his head to keep off the rain which was coming through the leaky, old roof. This particular home was surrounded with pine timber, but he preferred to wait until the Government furnished the shingles and put them on for him.

CLOTHING AND CELEBRATIONS

The economic status of the Indian has much to do with the way he dresses, the better off he is the better he dresses. The Mission helps by distributing clothes to the needy, which are readily accepted and worn.

On special occasions, the Indian will don his formal attire, (a beaded buckskin suit and a feather head dress) for the New Year's celebration which takes several days and nights of dancing and feasting; the Root Feast coming in April, an occasion of dancing and feasting when the roots are ready for digging; the Fourth of July celebration held at the Long House at Simnasho after participating in other celebrations — a time of feasting, gambling, dancing, etc.; the Huckleberry Feast when the berries are getting ripe in the fall. (Like the Root Feast no one is supposed to gather berries, or roots, for himself until after the feast is over). The Indian dance which was once a part of a religious ceremony has become degraded and exploited by the Whites,

and is usually accompanied by carousing, immorality and drunkenness.

THE GOVERNMENT AND THE INDIAN HOSPITAL

On the first day of March a new Government Hospital was opened at Warm Springs. Bad roads in winter have been a great hindrance to the necessary medical care, and now it is expected that many cases will be brought to the hospital for treatment and care. This hospital is one of the finest in the state, being equipped with the latest X-ray and surgical instruments and supplies.

While the Government is doing all it can to keep the Indians in good health there are many hindrances to medical work among them. Ignorance and carelessness have taken a great toll in sickness and death.

SWEAT HOUSES

The sweat houses, while beneficial to certain classes of ailments, produce serious results in others. The sweat house is a willow frame affair which is covered with blankets or canvass. A shallow pit is dug and after a number of rocks have been heated in a fire, they are rolled into this pit and hot water poured over the top of them. The patient will then go in and cover over the entrance and give himself a good sweat bath. After coming from this bath, one is apt to chill off too suddenly and catch cold which with the Indian easily develops into pneumonia.

Some of the religious practices of the Indians tend to spread disease and often crowding around a sick one deprives him of the necessary fresh air he needs.

There is a lack of co-operation between doctor and patient. Sometimes the medicine left by the doctor is never touched, and the doctor is to blame if the patient does not get well. Sweet medicines are readily taken, but no one will take bitter medicine. One family consumed so much cough medicine that the doctor went to see what was wrong, but upon his arrival he found them using the medicine as syrup for their hot cakes.

Many of the Indians understand the basic rules of health and do their best to keep in good condition. The hospital will bring under control many cases which heretofore have not had proper care.

DISEASES

The Indians are very susceptible to many diseases which reduce their population: about 75 percent of the Indians on the reservation have or have had tuberculosis; venereal disease is on the up grade; trachoma is still quite prevalent among the school children and the percentage has dropped from 30 per cent to 20 per cent in the past three years.

BOARDING SCHOOL

This school is maintained for the Indian children of the Warm Springs Reservation. A new modern brick school building was completed and put into use just before Christmas.

There are two dormitories and a dining hall. Upon completion of the eighth grade here those who so desire may go to Chemawa for high school education, and then to specialized trade schools or university.

INDIAN YOUTH

What shall the Indian youth do upon the completion of his education? Some believe that the problem of the Indian youth is even greater than that of his white brother, for the education he receives does not adequately fit him for reservation life. A few may be trained for certain positions, but the number of positions available is somewhat limited.

To settle down to reservation life is not always a choice, but a case of necessity. It may be that he can get work in erecting new Government buildings, or the building of new roads, but this is only temporary. To farm rocky mountainous land is discouraging to say the least, a crop may be harvested or not. Some young couples have taken out allotments in an area under irrigation, others are raising hogs and chickens.

There needs to be created within the hearts of the younger Indians a will to do for themselves, and also a desire for the cleaner, uplifting and spiritual things of life. Civilization has failed to bring out these finer and everlasting qualities which are so desired, education alone will not do it. The Church's greatest obligation is first to Christianize the Indian and with that teach him care of himself, and set before him a Christian example of honesty and upright living.

YAKIMA YOUTH

Note: Mr. Sam, the Yakima Indian evangelist, sent this article, written by a sixteen-year-old girl who takes an active part in his service. She leads the song services and often sings solos.

Today the young Indian boys and girls are in a sad condition. Very few of them are Christians, because most of them love the things of the world and are intoxicated by the pleasures of it. Many of our young Indians have received a good education, then later in life their education does not mean a thing to them because many of them go out and farm, which is a very hard life during these times.

Many of the Indians have wonderful talent in music and singing. Very few use it for the Lord, but are willing to use it for the world. Both their education and talents are buried. These Indians have no successful future before them, because they are of the world instead of Christ.

Angeline La Belle.

Simnasho Sketches

By REVEREND E. H. CARSON, Simnasho, Oregon

THE casual visitor to the Reservation is at first surprised at the frame houses instead of the "Wig-wams" of story and legend. If the visitor stays long enough he will find that the tents are erected only at such times as the Indian family is away from home. These houses are neither large nor nice looking and, except in a some rare instances, are small unpainted structures such as one sees often in the Southern mountains.

Ordinarily these houses have but two rooms, one for cooking and eating and the other for sleeping and sitting, or rather, reclining, for there are few chairs, tables, bedsteads or wall decorations except in the more progressive homes. The Indian, as a rule, does not concern himself about home furnishings nor about flower gardens or shrubbery and such for he is a "Nomad," clinging to the wandering life of his forefathers who used to follow the buffalo and the fresh soil districts.

ACTIVITIES

Only during the four cold months of the year are Indians continuously at home. The rest of the year all active ones are camping at the fishing grounds on the Columbia River when the salmon run, or they are in the hop fields or in the mountains where the shy huckleberry thrives or in the forests where the deer are to be found, and above all, (or beneath all) the fairs: county fairs—state fairs and any fairs where opportunities offer for racing their horses and visiting their friends. Then, at stated times there are "pow-wows" at the "Long House," the grounds of which are covered then with tepees and where talking, bell ringing, feasting and chanting compete inside with the "stick gambling" and other exciting amusements outside.

FEASTS

The Indian feasts are like the ancient Hebrew feasts—of a religious nature. The first we would name is the Spring "Root Feast" where they meet to eat and thank God for His gift of roots which form a considerable part of their diet. The Fourth of July ushers in another week of festivities, then the "Huckleberry Feast," "Our Thanksgiving"

Mrs. Henry White, a Seksequa Christian, working deerskin to make it soft.

as they say. This is a Harvest Thanksgiving. Then at Christmas after the Mission churches have had their exercises come their festivities, lasting until New Year's Day.

CLOTHING AND FOOD

The clothing is supposed to be deer skin or doe-skin which is cured by the women, who use cow-brains, principally, to prepare the leather. When deer-skins are scarce, white peoples' clothes are used, but they all wear their moccasins.

Their food consists of fish, venison, roots and other foods such as white folks use. The fish is prepared by slicing it, then hanging it in the sun to dry. To be prepared for food, it is pounded into a granulated mass, after being partially cooked, and eaten — "as is" — or mixed with flour and fried. The conservative tribesmen crave their roots which, also, are cooked, dried and pounded into flour. Three kinds of roots are dug from the red soil of the Reservation; one plant resembles the wild carrot and is called "Sawwetk;" another is called "Howesh" and has a yellow flower; a third is called "Lokes." Of course the Indians raise wheat, in small patches, part of which is sold for pocket money and part kept for bread during the winter.

RELIGION

In religion, the Warm Spring Indians are monotheists and claim just as the Mohammedans do, that their God is the same as the God the Christians worship. This God is a beneficent God who creates not only man, but food for man to live on; and, so He must be worshiped. This knowledge of the Deity they explain by relating a legend, told and handed down through the tribe. Ages ago, so the Indians say, the tribe was very wicked and pagan—very bad people. Then, one time, long ago beyond the memory of man, a boy in one of their families took sick and died. He had been a good-for-nothing boy during the ten years or so of his life, and so they just threw his dead body out on the ground and left it. The jack-daws soon came and began to pick and eat his body when, lo, a miracle! The boy came to life and returned to the tents of his tribe and to the people who had gathered together to see and hear the wonder. He told them all about how his spirit had gone to the other world and God had spoken to him and told him to return to his people and tell them to stop being wicked and to worship *Him* because he was a good God and wanted to help them. And from that time, they have been peaceable and kind and religious.

The Missionaries who have been for some time on the field fear that these people are rapidly reverting to their wicked ways and that now nothing but the saving power of Jesus Christ can help them. Certainly, drunkenness and infidelity are increasing, also disease, and unless they abandon their tribal superstitions and embrace Christianity soon they are doomed.

THE GOVERNMENT'S CARE

The Government is doing a great deal for the Indians. It maintains

free grade schools at the Reservation and a High School for them at Chemawa and at other places farther away. A small government school for Indian children up to the fifth grade has been opened this year at Simnasho after being closed twenty years.

The Agency maintains a doctor and nurse and a hospital for the sick among them; also an agricultural helper and advisor and police.

In many other ways the Government stands between the Indian and want. In recent times there is a movement on for more self-government among the Indians and, even as I write this the people are beginning to meet to vote on whether or not they want to assume more independence.

THEIR NEED

The great need of the Indians here is Christ! The missionaries who have labored here have striven to supply this need. Much precious seed has been sown by the late Rev. W. A. Matthews and his wife and we want you all to pray the Lord of the Harvest to bless the reaping as He has the sowing.

Indians Who Made Good

By MRS. W. A. MATTHEWS, Portland, Oregon

SOME years ago in a series of Evangelistic Meetings held in the little Indian Church at Simnasho, a young Indian man and his wife were led to accept the Lord Jesus Christ as their personal Saviour. They decided to lead a Christian life, and a decision of this kind is not easily carried out among the Indians.

Their faith was put to the "fire test." Unconverted Indians came begging them not to forsake their old Indian religious customs and traditions. The medicine-man threatened them with his witchcraft. They were ridiculed, and at times were almost ostracized from their own people. But none of these things moved them. They were able to say as Paul said, "I know Him whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Through all the years they have trusted Him, knowing His promises are sure.

Very seldom were they absent from Church, coming a distance of ten miles, through all kinds of weather over bad roads, always prepared to give their testimony or to lead in prayer. For the Indians, as for other races, the Christ of the Gospel brings the best things into their lives. When they become Christians improvement is seen in home relations, in treatment of women, in better care of children, in purity of living and in service to God and to humanity.

Life on the Tama Reservation

By REVEREND F. C. PATTERSON, Tama, Oregon

INDIAN RELIGIONS

AMONG the four hundred sixty-eight Indians at Tama there are four religious groups, and the tribe is about equally divided among these four groups.

The first, the Christian group, includes those who have been baptized and are not now affiliated with any other group. Some have grown cold and indifferent, but others are faithful in Church attendance and active in the Church work.

The religion which is original with this tribe claims about one-fourth of the tribes as its adherents. Their gatherings are feasts or dances and are held in a wick-i-up. The "Secret or Sacred Bundle" of each Indian was unrolled before him as he partook of the feast of dog meat in the old ceremonial. And yet there are many bundles seen in the homes, but their contents are a secret, and now some charm or fetish is used and the feasting upon dog as a religious act is still practiced.

The "Drum Ceremonial" group uses the drum, ceremonial dance, sign language, peace pipe, and other symbols known to all tribes. They claim "This is the Indian way of worshipping God;" but Christ said, "No man cometh unto the Father, but by me."

The fourth cult is the "Peyote" group. Peyote is the dried flowering tops of the peyote cactus. Scientific reports show that it contains dangerous drugs which have a deleterious effect on the human system. This group claim it is Christian, and use this narcotic drug as the Bread in the Holy Communion.

These last two cults have made the appeal to the Indian Christians, that here is an Indian religion in which they can immediately have places of leadership—a subtle appeal as the Mission Church is under the leadership of a White Missionary.

Minetoase and Grandma Patterson.

THE HOME AND FURNISHINGS

On the three thousand acres of land held in the name of the Sac and Fox Indians, only one wick-i-up belonging to Ma-na-to-wa-see is used as a permanent home. Some use them in the summer, but they live in the eighty frame houses of varying size, with from one to five rooms. Some have carpet on the

floor, some have bedsteads, others mattresses on the floor and were you to see the bedding some of you might recognize quilts or quilt pieces you have sent to the Indian women. A good, wood-burning cook stove and kitchen cabinet are essentials, and oil lamps furnish light.

HOME ACTIVITIES

The women sew quilts and most of them make their own clothes. They make baskets of thin strips of ash wood, the sale of which helps the family budget. Bead bracelets, necklaces, fobs and trinkets are made to sell to summer tourists.

Were you to stay for dinner you might have a stew of potatoes, or dried Indian corn or beans, sometimes cooked with meat, if the family purse can stand it. A loaf of bread, patted into shape, is cooked in boiling fat in the skillet. This is called fried bread.

ROCK-A-BYE BABY

A little hammock made with two ropes, a cleverly folded blanket, and two sticks to keep the ropes apart at the head and foot of the blanket holds the "papoose" of the family. Some member of the family is kept busy swinging the baby in this hammock which hangs across a corner of the room. Often a boy or girl is absent from school when there is extra work at home or sickness, for some one must keep the hammock swinging.

SUMMER TIME

Most of these activities are carried on out of doors during the summer, out under the trees or under a frame of poles covered with branches. A low bench for a work table, a kettle over an open fire reminds one of pioneer days and the hammock may be swinging between two trees.

Mrs. Russell Old Bear and Baby Louisa. Tama Reservation.

Gardening, not a new art to the Indians, brings a reward in Indian corn, squash, and beans, which can all be kept in dry form.

CLUB ACTIVITIES

The canning method has been used for years. The government sponsored a Garden Club for men, and the Mesquakie Women's Club last year. Seeds were secured and gardening stimulated; two pressure cookers, a canner for sealing tin

cans and help in securing tins helped the Women's Club. Over 4,000 quarts of fruit and vegetables were prepared for winter use by the Club in the Government School kitchen.

Each year more families are improving the appearance of the yard around the home and a lawn mower is being used by many.

THE FAMILY INCOME

Every family of the tribe has the privilege of possessing ground for a home and a garden, but there is not enough land for each family to have a farm. About 40 families have farm land, 20 families have the head of the family or some member in the Government employ, and the remaining 30 families are in the same position as the unemployed in our cities except that they may have a garden and can keep chickens. They are aided by work relief and direct relief.

Corn and oats are the chief crops, but there is practically no live-stock raising, only three families have cows and one family has hogs, and about fifty families raise chickens.

The farm work is all done by the men, who work in the woods, too, cutting and hauling the wood supply for the house. Sometimes the women chop and split wood for themselves, but it is not true of this tribe that the women do all the work.

SOCIAL LIFE

Their small homes make social life difficult as the white people think of it, but they do have a social life and most of their religious gatherings give this opportunity. The largest gatherings are usually the adoption feasts, held in the open, in the spring or summer. When there has been a death in a home, the family gives a feast and some one is chosen ceremonially as a special friend and visitor of the bereaved family, a feast follows after the adoption ceremony, then games are played.

THE MISSIONARY AND THE HOME

Calling in the Indian homes is probably the greatest opportunity of the missionary. He is welcome in all of them and he tries to visit every home once in three months. Many pastoral calls upon Christians are made. Also during sickness and death he is a welcome visitor.

The missionary's home gives a welcome to all who come. The parsonage is center of social activities of the Christian group.

THE GOVERNMENT AND THE INDIAN

The Reservation is about three miles west of Tama. North of Tama and apart from the Reservation is the Government Sanitorium for Indian Tubercular patients. The doctor in charge of the Sanitorium is also the agent for the Reservation, though officially located at the Sanitorium.

EDUCATIONAL

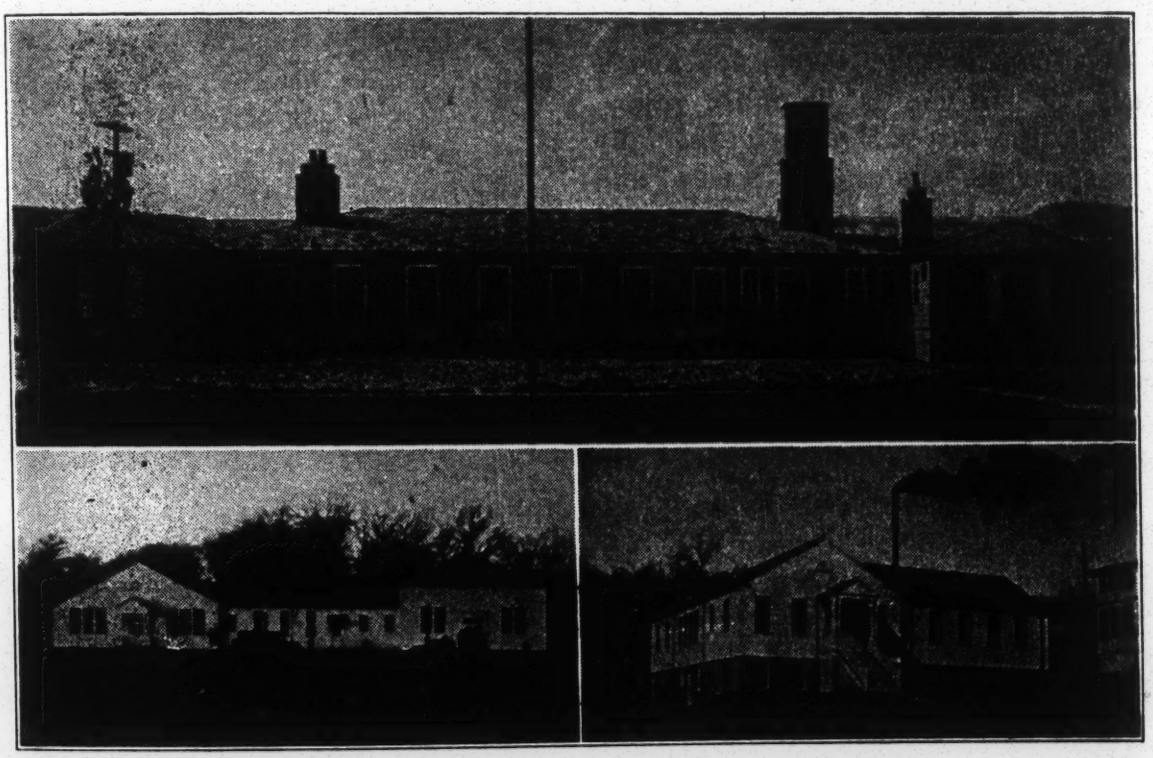
The dedication of a new Government School building on Jan. 7, 1938 was a fitting celebration of sixty years of effort among these

Indians. The first day school was opened sixty years ago when the leaders of the tribe were greatly opposed to the white man's education and the school was poorly attended for years.

Forty years ago the Government tried the boarding school plan which was successful for a time, but when attendance fell off and they could not compel attendance at the school, in 1911 the plan was abandoned. The building is now the Sanitorium.

In 1903 Miss Elizabeth Campbell came to work among the tribe. She discovered the Indians loved to blow a horn she brought from Pennsylvania. So she made a bargain that the one who took a reading lesson might have a lesson on the horn. So began the school and the band at the Mission. Rev. and Mrs. R. G. Smith for many years carried on the work so ably started by Miss Campbell. After having helped to develop sentiment in favor of education, the Mission closed its school.

The missionaries conduct Bible classes at the school once a week and half of the children are enrolled in the classes. Written requests from parents were necessary for this permission for Bible instruction.



WHAT THE GOVERNMENT IS DOING FOR THE INDIAN

Above: Government Hospital at Warm Springs, Oregon.
Below Left: This new school at Tama, Iowa, is commodious and well equipped. There are three white teachers for the eight grades. An Indian is the janitor, one Indian drives the school bus and an Indian woman prepares a warm lunch for the eighty-four children enrolled. After completing the eight grades, the children may attend Tama High School with tuition and transportation furnished by the Government. Below Right: This fourteen bed hospital was erected for the exclusive use of this tribe at Tama, and the Indians have co-operated well in using it. Practically all maternity cases are cared for here, also pneumonia. Last summer the spotted fever patients were cared for here.

MEDICAL

The government has made provision for the health of the Indians by a sanitorium for tubercular patients, a general hospital, medical and dental care, all free. Indian tubercular patients from seven states come to the sanitorium. At present three of these are from Tama Reservation, not that the tribe is so free from tuberculosis, but they do not like to go to the Sanitorium.

ECONOMIC

The most important part of the Government's help in the economic work is the provision of a "Farmer" who lives on the Reservation and is the Government's "contact man." His duties are varied, but especially he secures seeds and equipment and helps the Indian farmers in many ways.

Through the depression, the Indians could find little work in the white community as they did formerly. They do not receive a pension from the Government. By treaties, they gave up land to the Government and a Trust Fund was established and the interest on this fund is paid every six months to each Indian, including children. The semi-annual interest at present is $11.00 for each Indian. His share of the trust fund may be withdrawn and many have done this and built a home with the money. Some Indians are employed at the Sanitorium, school, and about the reservation.

In contrast with about forty persons employed by the Government for the temporal welfare of these people, it seems rather out of proportion that only one is engaged in the work for their spiritual enlightment. "Not by might, nor by power, but by my spirit saith the Lord of Hosts." "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

THE NINETEENTH PSALM

(An interesting text in the American Indian Sign Language was pictured in "Indians At Work." The words of which are interpreted by the signs:)

The heavens tell of God his wonderful power,
The sky vault shows his works brave,
Day after day it speaks, night after night his wisdom tells.
Men all understand their speech, they talk to all the earth the same
The sky God makes like a tent for the sun,
He like a man married a short time goes out from his tent
Like a man strong, he runs a race over all the sky
From the end of the sky his going out, his turning around there the end of the sky heat his comes to all things.
God his law all good, same makes man his life walk the straight road.
The word of God sure making wise, man knowing little,
God his law right making the heart glad.
The road God tells a man walk is a clean road, the same is as light to the eyes.
If man fears God, his anger he keeps heart pure always.
God his judgments are all right and true

Tama Indian Youth

THE Tama Indian youth of today have much to do toward the progressive conditions on the Tama Reservation. When education was first introduced, it was the youth who entered into this new phase of life under certain compulsion, although the members of the older group have been known to oppose it.

Pearl Bear and Grandma Patterson.

The Government provided the educational facilities by constructing the boarding schools for the Indian youth. Many of our number took this opportunity of attending these educational centers which were located in several different states.

One of the serious complications which the Tama Indian youth faces today is securing a position. After he has had a good education he finds an opportunity to make his livelihood through employment very difficult to find.

A few weeks ago we studied a lesson from the *Christian Union Herald* for the Fellowship Prayer Meeting on "The Church Needs the Young People." We couldn't help but feel thankful that our Mission Church here is made up principally of young people.

We hope that we may be examples and bring others with us to Church.

Pearl Bear.

You want much to receive the same
You want to possess them more than gold, more than much fine gold.
The same more good than food to taste.
They warn crooked road dangerous, in keeping them is blessing brave.
Who can know faults of his heart? God make clean secret thought mine.
Keep me from presumptuous sins, stop their power with me.
Day the same I walk the right road the same day I am free from sin.
Make words, thoughts, heart mine clean in thy sight,
O God, strength mine, salvation mine.

The Indian Youth's Outlook

By BENJAMIN GREENE*

THE Indian's sterling qualities of body and soul are evidenced by his survival of the successive stages of outright enmity and callous neglect, and tardy recognition. He has kept old friends and made new ones who see in his character value to be respected and potentialities to be developed.

In order to understand the economic condition today you will have to consider the types of Indians which exist today. Some of us and other people who have been studying the economic and social conditions today among the Indian people have attempted to give a picture of the situation by dividing the existing tribes into four groups.

Very roughly we consider a first group, which is the "Full Blood Indians," still living in their native environment and retaining many of their tribal arts and traditions. Some of these are semi-nomadic tribes and still others live in villages or pueblos. I do not want a person to go under the impression that all full bloods live in this manner; I'm sure I can safely say that at least 30% do not.

The second group we shall discuss are the Indians who have lost their old methods of living but have not mingled to any great extent with the white people. Many of these were formerly buffalo hunters. These are the typical Indians of the Dakotas, Oklahoma and the woodland areas.

The third group are the Indians whose resources have been utterly destroyed by the white race and who have white neighbors. Many of these have only a small proportion of Indian blood. We find that Oklahoma has the largest population of this group.

The last group are the Indians in cities who are seeking to find their places in the present social and economic life in this dominant civilization. Most of these are young people who are trying to combat the white man in his economic set-up and make a "go" of their education. There are a great many young Indians in most of our eastern cities.

This brief review of the condition today seems to indicate that the last three of the four groups lie in a gradual merging into the economic and more particularly the social life of this civilization. The work of the missionary is to make this merging a success so that the Indian may find in this civilization a more abundant and richer life. It seems as though there is no alternative for these three groups of Indians. Their old life is gone beyond recall and we are powerless to restore it to them, even if we would. As for the group in the southwest which is the full blood, I do not feel so certain. What they had, they still in a large measure possess, and it would seem that their civilization could be and is being adjusted to the civilization of today. In this case the two cultures could grow together, each contributing to

*[This article was written by a Senior Student at Flandreau Indian Vocational H. S. He is a member of the Ottawa Tribe and lives in Petoskey, Michigan.]

the other. On the other hand, disintegrating forces are at work even here. The Pueblos of Laguna, influenced by white engineers and later by a very able missionary, Rev. Shuster, are distinctively progressive. From nearly all of our Pueblo families are coming boys and girls eager to follow the white man's economic path.

The people of the Pueblos like automobiles and other modern luxuries that cannot be otherwise easily secured except by entering the economic competition of the white man.

The Navajos are ambitious to follow the white man's ways also. Those who have advantages of schools and missionaries are even now considering themselves as people able to use and enjoy the best America can offer in education and progress.

The task of the Christian Missionaries who serve the Indians today is vastly more difficult than it has been in the past, although it does not involve as much physical danger and hardship. The Indian's life of earlier days was relatively primitive, so living conditions were not pleasant for the missionaries who came to live with them. But the problems they had to face were simple compared to the complexities they face today and will face increasingly in the future as the Indian seeks to find his place in modern civilization. In the days of the pioneer missionary the challenge was to work *for* the Indian people; today the even greater and more difficult challenge is to work *with* the Indian.

The Indian is coming at last into his own in the land of his fathers, where he has too long been a despised and despoiled alien. Indians are in schools today and are learning to govern themselves. They have policies of their own which they can and must carry out for their own good as well as the good of the nation.

Sound policy requires the sincere recognition of the two essential elements of progress and welfare; first, that the Indian shall have every opportunity to realize his own possibilities in material wealth, in intellectual development and in cultural and spiritual achievements. Second, the Indian shall be encouraged to cooperate with all other people in mutually helpful activities, and to profit by the achievements of all other people.

This adjustment of Indian welfare with the great American achievements and standards is by no means an easy task. It is nevertheless an imperative task. Neither the Indian nor any other group of American people just stand aside and watch. They have to take part in the game of the world to really enjoy and feel as though they are a part of the mutual activities. Their problems are your problems and their defeats are your defeats.

The Indian is no longer a problem but a citizen of the United States of America. He has a responsibility in its welfare which this country must recognize even as the Indian has recognized it. The old Indian of tomahawk fame may be more picturesque, but we should like you to know that, the young Indian of today, is like you, trying to find a place in the present day American life — to bring to America justice, wisdom, real grace, and beauty.

William Parker---("Billie Chinook")

By MRS. JEANETTE C. ALTER, Mt. Hermon, California

ON the Reservation he was familiarly known as "Billie"—a term apparently not in keeping with the grave, dignified bearing of the elder who welcomed us on our arrival at the Warm Spring Mission.

About this time (1890) the "Great White Father" at Washington, issued a decree that he alone, was Head Chief of all Indian tribes. This relieved Billie of his official position among the Wasco people, though he continued to be revered and his counsel was sought by all.

The Wasco Indians had once lived near the present site of The Dalles Oregon; their simple wants being supplied by fish from the Columbia River. Memoloose Island, their burial ground, had been sacred to the memory of their dead for generations.

One morning, soon after our arrival at the Mission, we were roused by wailing in the Indian village. A messenger had come with word that some white ghouls had invaded and rifled those graves of every thing that might be converted into money: old rare trade beads, silver coins, even some Indian skulls, a heinous crime among Indians. Excitement and resentment had reached fever heat when Billie appeared. At his stern word of command they drew quietly around him. He reminded them that no Wasco hand had ever been raised against the white man; he recalled to them the history of other tribes, fighting for their rights, but going down before overwhelming numbers of the white race. He spoke of the new day, *"the white man's day,"* in which they were living, when the only conditions of peace would be to walk in the white man's way, under the guiding Hand of the Great Spirit who loved all people. With this appeal, Billie accomplished what the blustering Government Agent might never have gained.

One evening in our home, Billie spoke tenderly of the first Government Agent, Captain John Smith, United Presbyterian elder, appointed under President Grant's Peace Policy, how he became a Christian through the teaching of this godly man. Then, regretfully, he told us of his own wild life before his conversion, of war-path days, when he would return to camp, after battle with enemy tribes, to dance around the camp fire with his victims' scalps dangling from his belt. Then, too, with becoming modesty he recalled the days when he was a guide to John C. Fremont, who was seeking an open way to the western coast. For this faithful, efficient service he was awarded a medal by the President.

When our white soldiers were waging a losing fight against the Modocs in the lava beds of northern California, Billie headed a band of eighty Warm Spring scouts and went to their relief. After three days of reconnoitering, they succeeded in capturing the redoubtable "Captain Jack," who, with his band, had been securely entrenched in the lava beds.

But it was as a Christian leader that Billie accomplished his best work. He could read fairly well and would frequently ride in from his home nine miles up the mountain, his Bible hanging from the horn of the saddle, seeking some one to help him over some difficult passage in his beloved Book.

Before the close of our second year at the Mission, Billie had answered his last call to a higher service. A cold had developed into pneumonia and the end was near. An Indian runner came with the brief message—*"Billie! Wake siah memoloose!"* Our friend was dying. Hastily we prepared for the journey, taking the agency doctor with us. It seemed almost the entire tribe had gathered about the house. We found Billie breathing with difficulty, and the doctor, after examining him, thought he might live through the night.

One by one the Indians passed by his couch, and to each he gave his hand in farewell. At his request, we sang the 23rd Psalm, he joining faintly, then gave a message from the Gospel he loved so well, and after a prayer, commending him to his unfailing Shepherd, we turned reluctantly to go. Before we reached home, the clatter of a pony's feet was heard behind us bringing a messenger to say "Billie has gone."

According to custom among our Christian Indians, an all-night prayer meeting was held at the house of mourning, but there was no wailing, so common among the heathen Indians. We learned later that eleven young Indian men had yielded their lives to Billie's Saviour during that memorable night. We laid him to rest in the little burial ground near the Mission. Inscribed on the stone that marks his grave, is a facsimile of the medal he had won as Indian guide—two hands clasped in friendship—his constant attitude toward those with whom he came in contact.

"Well done, good and faithful servant." We knew he had entered into the joy of his Lord.

We secured a lantern slide from a picture of Billie, without the knowledge of his friends, and, at our call, a large, appreciative number came to the church. (Was not picture writing their old-time means of communication?) When all had assembled, the life-size figure of their beloved Chief was thrown on the screen. The effect was at first almost painful—not a sound was heard, not even the sudden intake of breath, then, like a wave, the name "Billie!" swept through the group in an undertone.

Our Christian Indians loved to come and talk of their sadly-missed friend and advisor, usually closing with — "O Billie! Hias closche man!" and our hearts would echo their oft repeated praise—*"A very good man!"*

Suggested Devotional Service

For Program Study on "Thirty-fifth Anniversary of the Young Women's Department"

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1938: CALLS TO REMEMBRANCE

CALL TO REMEMBRANCE FOR JULY:

"Remember this day."—Ex. 13:3.

(At the front of the room, have a bouquet of red, white, and blue flowers, in which are placed an American flag and a Christian flag).

Song: Bible Songs Hymnal No. 107.

Scripture Lesson: (Led by leader). The following events marked great days in Old Testament history:

(1) The Call of Abraham. Gen. 12:1-3.
(2) The Vision of Jacob. Gen. 28:11-16.
(3) The Call of Moses. Ex. 3:1-5, 10-12(a).
(4) The Exodus from Egypt. Ex. 13:3.
(5) The Crossing of the Red Sea. Ex. 14:21, 22.
(6) The Giving of the Law at Sinai. Ex. 20:1, 2; 24:3.
(7) The Crossing of the Jordan. Joshua 3:14, 17.
(8) The Dedication of the Temple. I Kings 8:22, 23, 63.

The following events marked great days in New Testament history:

(1) The Birth of Jesus. Luke 2:10, 11.
(2) The Appointment of the Twelve. Mark 3:14.
(3) The Death of Jesus. Luke 23:33.
(4) The Resurrection of Jesus. Matt. 28:5, 6.
(5) The Ascension of Jesus. Acts 1:9.

Leader: Nations have certain days which they keep as holidays, certain others which they keep as holy days. This is because these days commemorate events of great importance to the life of the nation. Such days usually have a patriotic or a religious significance. With us, for example, the Fourth of July and Armistice Day have a patriotic significance, Christmas and Easter have a religious significance.

Individuals keep in mind the anniversaries of certain days. This is because these days have a deep personal significance. They may include the day of birth, the first day of school, the day of graduation from school, the day of some great success, the day of deliverance from some great danger, or the day of a great decision.

When Moses exhorted the nation Israel to "remember this day," it was an appeal to remember their national emancipation, their divine deliverance from the bondage of Egypt. It was an appeal to remember God's part in their nation's life. It was an appeal to the sentiments of both patriotism and religion. Patriotism and religion are not mutually exclusive. We ought to be patriotic in our religion and religious in our patriotism.

"He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read.
This is the better way."

In our observance of the Fourth of July, we may be a little too proud and a little too boastful,

(Continued on page 575)

Foreign Fields Survey Committee

NORTH WITH THE NILE

DURING the eight days wait between boats last October when we were bound for India, we spent out time visiting our work in Alexandria and Benha. We now finish our itinerary in Egypt with Zagazig. Thus you may conclude that we should know this country "from A to Z."

But if you could stand, as we did, on the balcony of the missionary residence in Luxor and look across the Nile at the ruins of the palace of Pharaoh's daughter, who rescued Moses, and at the mountains beyond which we went to enter a tomb and look upon the gold encased mummy of King Tutankhaman under its glass cover; or if in Cairo you could climb the steps leading up the mountain side to the cave of the dervishes and from a point near by look out across the desert and with a sweep of the eyes from left to right view the scene of history from 4,000 years ago to now, if in Zagazig you could realize that you are in the land of Goshen allotted to Jacob and his sons, and in the Fayoum drive along the River Yusef, the canal said to have been dug by Joseph, and which they agree may easily be true; then you would know that Egypt is rich in historical fact that cannot be grasped in many times the eight weeks that we have spent within her boundaries.

Our particular interest has been in the American Mission in Egypt as it is at present in its stretch from Assuan to Alexandria, rather than in the ancient history of the country, although phases of that history do form an important background to, and have a direct bearing on, the mission work of today.

After hurriedly passing through Egypt in January on our way to Sudan, pausing only long enough to attend the Annual Meeting, we reentered the country on February 18 from the south, and beginning with Luxor, have made our way leisurely along with the Nile toward the Sea. We cannot tell you all about it here; that must wait until we get home. But what an enjoyable journey it has been! Missionaries have received us most cordially, have given generously of their time to show us the work and have kindly helped us on to the next place.

We have visited many schools and you would rejoice to see the buildings that house the majority of them (some are inadequate), some under the Foreign Board, some under the Women's Board, but, as United Presbyterians, *our* schools.

As you enter the campus of Assiut College you would exclaim at the beauty of its splendid buildings set among the palms and other trees, and be glad for the opportunity for the 600 young men gathered there. Nowhere could you find lovelier settings than those of P. M. I. in Assiut and Mary Clokey Porter Girls' Boarding School in Tanta. We wish that all of our schools might have these same surroundings. But after all, the essential thing lies within the school walls, and in every one of our schools, from Luxor to Alexandria, young lives, many of them

Moslem, are being brought under the influence of Christian teachers and Christian teaching; and through the years many of them have developed into a beauty of character that exceeds the bloom of any garden, for they have learned of the things that abide.

It has been good to see the schools in village and town supported by the Evangelical Church. Few have more than the simplest equipment, but even a casual eye could see the marked difference between the boys and girls in those schools and the dirty, curious group that invariably followed us to every door.

We visited one little Mission-built church and four-room school combined, set on a plot of ground, that gives ample space for play, the whole surrounded by a good wall. But as we approached there was neither sign of Christian service nor sound of children's voices; the whole plant is closed. In this native city of 19,000 there is a Moslem school, but no Christian school and no evangelist because there is no money. Enthusiasm for the new should not blind us to the necessity for maintenance of the old.

We went to the leper clinic at Assiut Hospital where a weekly average of twenty-five lepers receive free treatment and a free meal. The free meals assure regular treatment and, for that once a week, proper diet. Had you followed with us as the doctor so gently took the hand of this one and that one and pointed out the different types and stages of the cases, and had you seen the adoration on those faces, your mind would have flashed back to the days of the Master when "He put forth His hand and *touched* them"—these of this loathesome disease. We are pleased that Dr. Giffen had a place on the program of the international leprosy conference recently held in Cairo, and that a paper prepared by him is to be published.

Again in Tanta we went with the doctors on their morning rounds. It was on visiting day when the wards were full of relatives and friends. We paused at the bed of a lad who had been quite ill and now was almost well. A fond grandmother was there, and at sight of the doctor she caught his hand and kissed it again and again, and then, in her overflowing joy, she kissed our hands too. Not everyone, however, is so appreciative. One patient, who among other things weighed 280 pounds plus, went home that day because she did not like the diet that was reducing her poundage. The doctor says when her breathing again becomes difficult she will be back.

Here we found Miss Bell with her fractured hip, accepting this interruption in her plans with sweet Christian spirit.

To really know a thing one must have an experimental knowledge of it. Therefore to know Tanta Hospital thoroughly, it being a W. G. M. S. institution, I picked up one of the bugs in which Egypt specializes, and after a night in Zagazig, the last station of our itinerary, I left Mrs. Boobyer there and returned to Tanta to allow doctors and nurses to demonstrate what and how they do. They gave me what they call

the "de luxe room." I was known as the "de luxe patient," in the kitchen my tray was the "de luxe tray" and, I may add, I received "de luxe" care. My voice now joins the chorus of praise that we hear on every hand for our Christian hospitals.

Our hospitals are more than institutions for sick bodies. They are as truly evangelistic as the organized evangelistic work. Daily the Gospel is presented in ward and private room. No one can tell what the fruitage will be, but we do know that the evangelist is welcome in many a village home, even after many years, because of the ministry of the hospital.

We have gone with the Bible Women into many a Moslem and Coptic home and listened as they taught the Word. We have listened as women, who a year ago could not read, repeated passage after passage from the Bible, and question and answer after question and answer from the catechism. It is not mere memory work either. They understand and know how to meet opposition effectively.

We spent a day and a night on the Ibis, and a day on the Delta Car—experiences we did not want to miss. We enjoyed a social hour with the wives and ministers of the Cairo Ministerial Association—earnest workers all of them. We have sat with others around the radio at 6:15 A. M. and listened to the messages from home that mean so much to these isolated ones.

Now the time has come for us to leave this beautiful land of the Nile and our long journey through India, Sudan and Egypt is ended. It has been one of continuous joy, made so by the overwhelming kindnesses of our missionary friends. It makes us very humble indeed for we can never repay them. Nor do they ask that. But they do ask that we and you continue to support them in gift and prayer, that they in turn may continue to witness for Him in these lands where there is still so much of ignorance and suffering and sin, confident that if He is faithfully lifted up in school and hospital and district, He will draw these people to Himself.

Mrs. A. J. Randles.

SUGGESTED DEVOTIONAL SERVICE

(Continued from page 572)

as if our national blessings had been acquired by our own efforts and for our own selves. In view of this, it might be well for us to recognize God's part in our nation's life. It might also be well to recognize our indebtedness to the American Indians who were the possessors of this land when our European ancestors "discovered" it and took possession of it as their own. We might seriously ask ourselves, "Are we satisfied with our past and present treatment of the American Indian?"

Prayer: For the conversion of all racial groups in America, especially the American Indian. (For suggestions, see 16 and 31 Days in the Prayer Cycle).

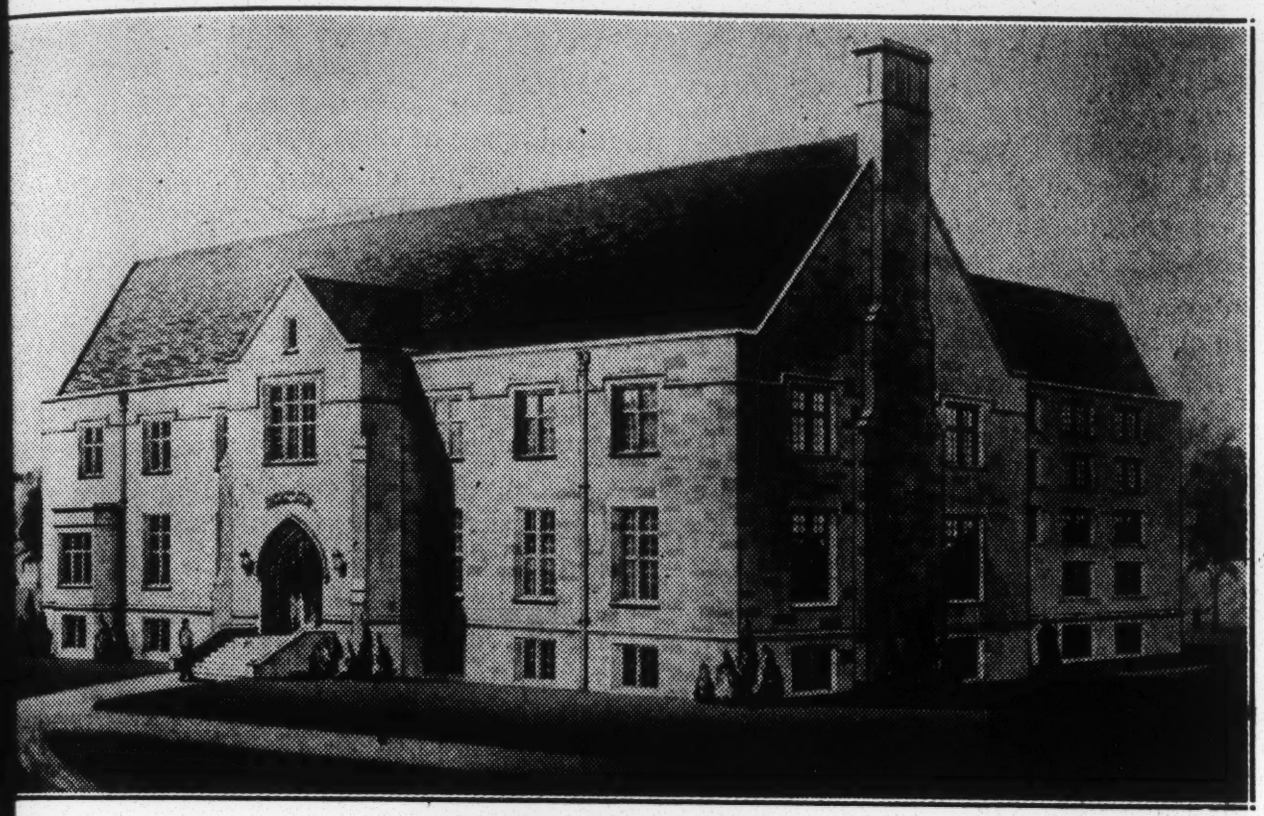
Song: Bible Songs Hymnal No. 156.

The United Presbyterian Church and Westmin Co

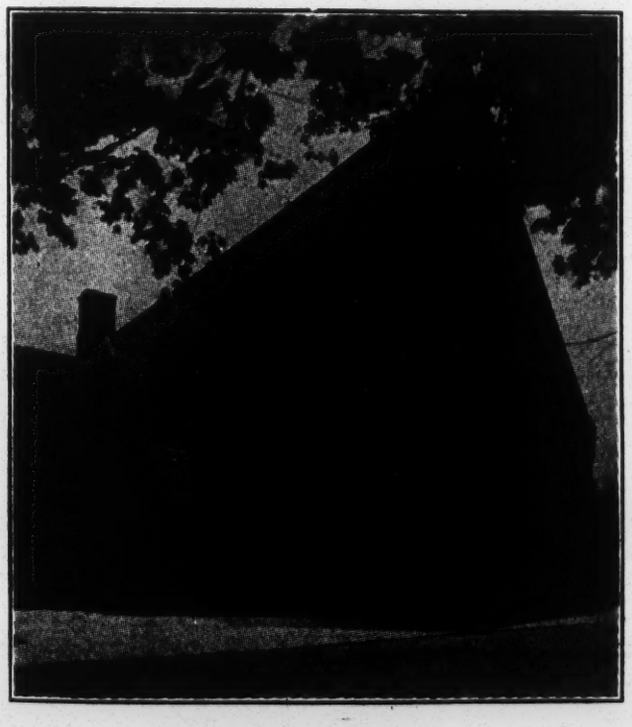
"Storm behind Old Main"

Entrance of
New

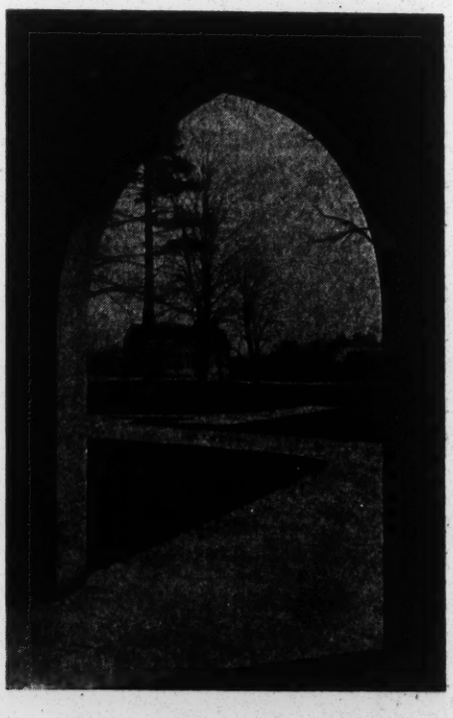
College Welcome The W. G. M. S. Convention



New McGill Memorial Library



North Chapel Entrance
to Old Main



View of Brown Hall through
Old Main Doorway

W. G. M. S. Convention

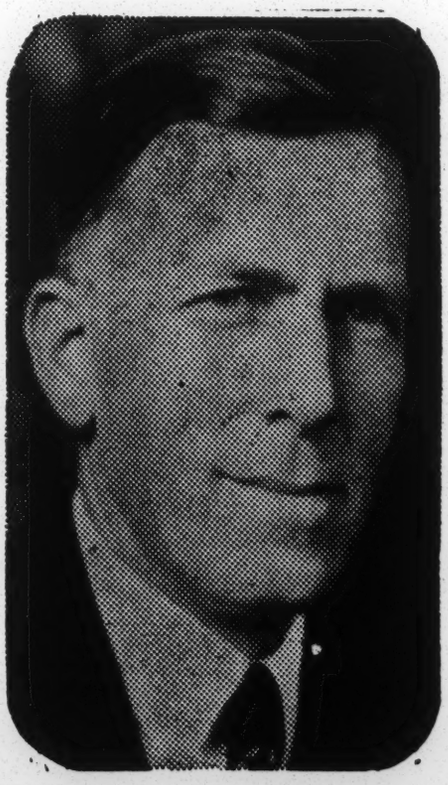
Welcome to New Wilmington

By MRS. WILLIAM McELWEE, JR.

MERCER Presbyterial, the hostesses of the W.G.M.S. for the Convention at New Wilmington, June 17 to 21, represents an area in Western Pennsylvania of many diversified interests.

In this area are the large industrial centers of Farrell and Sharon; Mercer, the County seat of Mercer County for one hundred thirty-four years; West Middlesex, a place where ideas as well as a governor were born; East Brook, almost if not altogether the first industrial center of Lawrence County; The Harbor, where the canal boats of a century ago landed their cargoes for the wagons for "the markets of the north;" New Bedford, where the modern race of man goes by at a terrific speed on two modern highways; Lebanon and Plain Grove, where the broad stretching fields of agriculture bring promise and fulfillment of bread. Here linger names fraught with meaning to the Delaware Indians two of which have been adopted by two of our churches, Shenango and Neshannock. Last, but, tritely expressed, not least, New Wilmington, the home of Westminster College and the Convention Church.

The land on which the borough of New Wilmington is built was opened for settlement immediately after the treaty with the "Six Nations" in October, 1784, but settlements in this immediate vicinity were not begun until the year 1797. In 1798 John Waugh took up four hundred acres of land, and the main business section of the borough is built on the extreme southern part of his farm. The Convention Church and all the Westminster College buildings are built on the four hundred acre tract that was settled upon by James Hezlip, also in 1798. The government of that day at Harrisburg gave the Hezlip holdings the poetic (or was it?) name of "Bush Hill.". In 1800 Hugh Means established himself on a tract of four hundred eleven acres lying immediately east of the Waugh tract, and the eastern part of the town is built on a part of the Means farm.



Rev. J. Ralph Neale, D.D.
Pastor of U. P. Church, New Wilmington, Pa.

The first town plot was laid out by James Waugh, a son of the original settler, in 1822, and the town was made a borough by special Act of Assembly in 1863.

The borough has paved streets, sidewalks, a good water and sewer system, natural gas, electric light and power and free mail delivery. Six state highways lead to New Wilmington and few who come in ever want to go away again.

New Wilmington has not been much given to worship of shrines. Otherwise it probably would have preserved the first College building, a small two story brick house that stood on the corner of the lawn of the Convention Church, and it certainly would have preserved the small brick building on Professor Street in which the United Presbyterian was first published. Nothing now even marks the spot where these two buildings stood.

Dr. Robert Ferguson Galbreath.
President, Westminster College

In the early development of the steel industry, New Wilmington had a prominent part. The "Freemont Furnace," managed part of the time by President McKinley's father, a charcoal furnace, later adapted to the use of coke, was no mean factor in the manufacture of iron in that day. The boy, William McKinley, was here with his parents, and only very recently the last of his playmates passed away. There was also an iron foundry in the flat land northeast of the town. All these things have passed away, but the memory of them still remains.

At the present we have a factory where there is manufactured that brand of automobile tools known in the trade as "Quality Tools." The Isaly Dairy has a plant here, and a new milk plant on a co-operative plan is being constructed. "The Overlook" Sanitarium, overlooking a most beautiful valley, through its efficient corps of doctors and nurses and its rather unusual vision into the better things has given many a discouraged heart a new outlook on life.

The early settlers of this community were religious folk. The Neshannock Presbyterian Church was formed about one hundred thirty-five years ago, and the Methodist Episcopal Church has been here about a century.

In a sense, the Convention Church is a combination of combinations or a union of unions. The first branch of this Church was of the Associate Presbyterian or Seceder persuasion. At the first, its name was Little Neshannock. At a meeting of Chartiers Presbytery held

in December, 1803, an oral petition for preaching was received from Little Neshannock. Rev. James Ramsey, D.D., afterward Professor of Theology at Canonsburg was appointed to preach on the first Sabbath of January, 1804. The congregation was formally organized on or about July 2, 1805. The first Pastor was Rev. Alexander Murry.

The services were first held in a tent. Just before the War of 1812, a log church was begun in what is now Fair Oak Cemetery on the New Wilmington-Volant state road.

1834 the congregation erected a new church in the village of New Wilmington. When the United Presbyterian Church was formed by the union of 1858, that Church became the First United Presbyterian Church of New Wilmington, and the Associate Reformed Church of New Wilmington, which had been organized many years before, but somewhat later than the first Church, became the Second United Presbyterian Church of New Wilmington. These two churches continued to function as separate organizations until March 24, 1919, when the two congregations were merged. The United Church became the New Wilmington United Presbyterian Church. Rev. J. Ralph Neale, D.D., then recently returned from Y. M. C. A. work at the front in the World War, became the Pastor and his pastorate continues to the present.

After the new united congregation was formed, the house of worship of the Second Church was rebuilt and modernized into the present form of the Convention Church.

Immediately across Maple Street are the main buildings of Westminster College, including Old Main Memorial, Clark Chemical Laboratory, Mary Thompson Science Hall, Robert Audley Browne Hall, Ralph McGill Library and the Gymnasium. "The Hillside" is located on the hill to the south facing Market Street. All these buildings and the other buildings belonging to the College have been made available for the convenience of the Convention delegates and visitors. The Convention Church and the larger College buildings being so close together and being constructed of about the same quality of stone, the Convention Church is frequently mistaken for one of the College Buildings.

Indeed, for the purposes of this convention, they are one. Everything that the College can do to help the local committee and make things more convenient and happy for the delegates and visitors has been done. The whole organization of the college, including its worthy President, Dr. Robert Ferguson Galbreath, has joined hands with us to make this Convention a success.

Mercer Presbyterial and Westminter College with one voice and with a united purpose of loyalty and devotion to the cause of the Master welcome the W.G.M.S. to New Wilmington.

Officers of the W.G.M.S. Convention

Mrs. R. A. Foster
Second Vice President.

Mrs. W. R. Irvine
President.

Mrs. W. D. Mercer
First Vice President

Local Committee

Left to right, back row: Mrs. Russell Smith, Mrs. W. C. Brownlee, Mrs. William McElwee, Jr., Mrs. T. O. Hogue. Front row: Mrs. J. Ralph Neale, Miss Mary Kissick, Miss Genevieve Houston, Miss Jane Mercer Kerr, Miss Beth Robins.

Fifty-Fifth Annual Convention of the Womens General Missionary Society

Convention Theme

"The Power of Jesus Christ." Matt. 28:18

PROGRAM

FRIDAY EVENING—7:30 O'CLOCK

Mrs. W. D. Mercer, First Vice-President, Presiding

Organ Prelude
Invocation.....The Reverend J. Ralph Neale, D. D.
Devotional Service....."The Source of Power," Mrs. W. D. Mercer
Greetings.....President of Mercer Presbyterial
Response.....President of Women's Board
President's Address....."Christ's Drawing Power," Mrs. W. R. Irvine
Special Music

FORMAL OPENING

Presentation of:—Convention Officers, Women's Board, Magazine Committee, Local Committee, Missionaries: Home, Foreign.
Announcement of Credential Committee
Convention Song No. 20—Bible Songs Hymnal
Prayer and Benediction.....The Reverend D. L. Ferguson, D. D.
Organ Postlude

SATURDAY MORNING—9:00 O'CLOCK

9:00—Devotional Service....."The Power of Christ to Forgive Sin" Miss Laurella Dickson—India
9:10—Business: Minutes, Adoption of Program, Report of Credential Committee, Roll Call, Appointment of Committees, Announcements, Annual Reports.
9:50—Recording Secretary.....Miss Jennie B. Wallace
10:00—Treasurer's Report—Ministerial Relief.....Mrs. J. B. Hill
10:30—Testament and Annuities.....Mrs. Harriet S. Boobyer
10:40—Financial Secretary.....Mrs. Arthur B. McBride
10:50—Literature Secretary.....Mrs. A. J. Randles
11:00—The Men's Missionary League.....The Rev. Geo. A. Brown
11:10—Work in Ethopia and India.....Mrs. J. D. Sands
11:40—Quiet Hour Searchings....."Be Still and Know That I Am God"
"The Power House of Possessions".....Miss Kate A. Hill—India
12:00—Recess

SATURDAY AFTERNOON—1:30 O'CLOCK

Mrs. S. A. Foster
Second Vice-President, Presiding

1:30—Praise Service.....Mrs. S. A. Foster
1:40—Our Juniors.....Mrs. W. R. McMunn
1:55—Junior Missionary Magazine: Financial Report—Mrs. W. D. McMunn. Editor's Report—Mrs. Joseph M. Heagan. Awarding of Junior Trophies.
2:10—Junior Pageant
Annual Reports
2:40—Statistical and Efficiency—Awarding of Trophies....Mrs. Edgar B. Murdoch
3:00—Negro Department.....Mrs. Ada Kerr Wilson
3:15—Home Missions.....Mrs. Wm. S. Cook
3:35—The Womens Missonary Magazine: Treasurer's Report, Mrs. Fannie Moore. Editor's Report, Mrs. John P. White. Magazine Shower.
4:00—Prayer Session.....Miss Helen Brownlee, Egypt
4:15—Recess

SATURDAY EVENING—7:30 O'CLOCK

Mrs. O. H. Milligan, Presiding
Thank Offering Service

Pageant.....Our Feast of Gratitude
Celebration of Fifty Years of Thank Offerings
Presentation of The Golden Anniversary Thank Offering by Presbyterials
Benediction.....The Reverend H. J. Rose, D.D.

SABBATH MORNING—11:00 O'CLOCK

Worship in Local Churches

Sabbath Afternoon 3:00 O'clock

Memorial Service, Mrs. W. R. McMunn, Presiding

Communion Service, The Rev. J. Ralph Neale, D. D., Pastor of Convention Church

SABBATH EVENING—7:30 O'CLOCK

Foreign Missions, Mrs. J. D. Sands, Presiding

Devotional Service.....Miss E. Roxy Martin, Egypt

Our Foreign Travelers Talk.....Mrs. A. J. Randles, Mrs. Harriet S. Boobyer

Prayer and Benediction.....The Reverend K. W. McFarland

MONDAY MORNING—9:00 O'CLOCK

9:00—Devotional Service—"The Power of Christ in Living".....Miss Ruth McCleery, Egypt

9:10—Business: Minutes. Report of Memorial Committee. Report of Committee on Place

ANNUAL REPORTS

9:30—Temperance and Reform.....Mrs. Harriet S. Boobyer

9:45—Thank Offering.....Mrs. O. H. Milligan

9:55—Young Women's Department.....Miss Ida B. Little

10:10—Sudan and Egypt.....Mrs. J. D. Sands

10:40—Indian Department.....Mrs. Arthur B. McBride

10:50—Women's Association.....Mrs. W. A. Krebs

11:00—Women's Association of the West

11:10—Field Secretary.....Miss Sallie E. Dickey

11:20—Mountain Work.....Rev. Ray M. Davis

11:40—Quiet Hour Searchings—"Be Still and Know That I Am God;" "The Power House of Opportunity".....Miss Kate A. Hill

12:00—Recess

MONDAY AFTERNOON

Rest and Recreation—Reception

6:00—Special Y. W. Birthday Dinner

MONDAY EVENING—7:30 O'CLOCK

Home Missions

Presiding: Mrs. Arthur McBride, Mrs. Ada Kerr Wilson, Mrs. William S. Cook

Organ Prelude

Devotional Service.....Mrs. J. C. Alter, Mt. Hermon, Calif.

City Missions.....Miss Mary Jamieson, Salinas, Calif.

Negro Work—The Past, Present and Future.....Mrs. C. S. Simpson, Millers Ferry, Ala.

Anthem

Mountain Students—"Highlights of Kentucky History"..Ellen Carol Wallen

"Morgan County, Its Past and Present".....John Paul Patten

"A Stone of Pointing".....Eugene Dell Gevedon

Indian Work—"Indians For Christ".....The Reverend E. W. Machamer, Warm Springs

Benediction

Organ Postlude

TUESDAY MORNING—9:00 O'CLOCK

9:00—Devotionals—"The Power of Christ Through Fellowship".....Miss Flora Jameson, India

9:10—Business. Minutes. Credential Committee Report

9:45—Report of Parsonage Secretary.....Mrs. W. P. Wiegering

10:00—Prayer Around the World.....Mrs. Charles W. Fulton

10:30—Roll Call

10:40—Report of Nominating Committee. Election of Convention Officers, Board Members, and Magazine Committee

11:10—Power Released: As seen in the Christians of: a. India—Miss Mary Kyle; b. Sudan—Miss Marguerite McClellan; c. Ethopia; d. Egypt—Miss Sarah Meloy

11:40—Quiet Hour Searchings—"Be Still and Know That I Am God;" "The Power House of Faithfulness".....Miss Kate A. Hill

12:00—Recess

TUESDAY AFTERNOON—1:30 O'CLOCK

1:30—Praise Service
1:40—Prayer Groups.....Mrs. Charles W. Fulton
1:50—Report of Committees: Tellers, Resolutions, Recommendations
2:10—Our Missionary Broadcast
3:15—Introduction of New Officers
3:25—Special Music
3:30—Address.....Mrs. J. P. White
4:00—Prayer Season.....Miss Minnehaha Finney, Egypt
4:15—Recess

TUESDAY EVENING—7:30 O'CLOCK

Organ Prelude
Devotional Service: Congregational Singing, Scripture Reading, Prayer
Special Music..... Choir
Address.....The Reverend Robert F. Galbreath, D. D.
Vocal Solo
Consecration Service
Convention Song
Prayer and Benediction

ADJOURNMENT

TRANSPORTATION TO CONVENTION

Delegates and visitors planning to attend the WGMS Convention, New Wilmington, Pa., June 17-21 may secure the following rates: One way fare from Pittsburgh to New Castle on the Pennsylvania Railroad $1.00. Twenty-five or more going at the same time may secure round trip tickets for $1.50. The train leaves Pennsylvania Depot at 9 P. M. Eastern Standard Time.

Bus fare from New Castle to New Wilmington twenty-five cents each way.

In case of any change of time a notice will be given in The United Presbyterian at a later date.

Will all who desire to travel by train please notify the R. R. Secretary, Mrs. W. P. Wiegering, 352 Alameda Avenue, Youngstown, Ohio.

MAGAZINE SHOWER

One last word to societies at home and to the presbyterial delegates and life members who will be attending the WGMS Convention: There will be a "Shower" on Saturday afternoon, June 18, when new subscriptions to *The Womens Missionary Magazine* will be received. We are depending upon you to make this Shower a means of refreshing our fields, making them bring forth more abundant fruitage.

If every member of every society could see the work supported by our women of the WGMS, if she could glimpse the needs, and the problems and the successes and blessings as well, she would say, "I must do more"; "I must try to get more people interested"; "I must try to spread information among the women of the church." It is impossible for the majority to actually see with the physical eye, yet through our writers and through pictures it is possible, with imagination, to see.

We were delighted that in honor of the Jubilee of the Magazine last year an unusually abundant shower was sent. Let us not take backward steps as we start on our second half-century.

Please see that no delegate comes empty-handed to the convention.

The President's Page

1938 CONVENTION THEME: "THE POWER OF JESUS CHRIST"

As the time for our 1938 Convention draws near, we wonder if there is any need of a final message to both those who may be Convention delegates and to those who may be present in spirit only.

During the year our thought has been that Christ is our source of power. "Without me ye can do nothing," but "If ye shall ask anything in my name, I will do it." Have we been seeking that power for ourselves and our work?"Pray ye."

The gathering together of Christian women for prayer and conference and for becoming better acquainted with our own work in the W. G. M. S. creates enthusiasm, promotes fine fellowship and arouses new interest. It clothes our work in glorious new robes. It has been said, "Knowledge is power,"—so with added knowledge of our work, on the part of our delegates, may there also come added power.

Our prayer is, That Christ may be pre-eminent in this convention; that a new vision of Him may come into the life of each delegate, so that each may return to Presbyterial and local society work with a new enthusiasm that may be imparted to every member in the home Presbyterial; that those fine women who remain at home, may daily at the Throne of Grace, implore God's rich blessing upon both convention and delegates in order that His name may be glorified and His Kingdom work advanced.

Delegates will you read Psalm 121—"The Traveller's Psalm"—before you start on your journey? As you come to the last verse, "The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore," may you feel His presence with you all the way.

Mrs. W. R. Irvine.

FIFTH ANNUAL

observance of

PRAYER AROUND THE WORLD

to be held

during the W. G. M. S. Convention

Tuesday, June 21, 1938

10 A. M.—E. S. T.

For mutual stimulation and encouragement, please report, if you will, your participation in this service. If your participation is in a meeting with others, kindly have one of your number report the place of meeting and the number attending.

Mrs. Charles W. Fulton,
Secretary of Prayer Groups,
455 Forest Avenue,
Bellevue, Pittsburgh, Pa.

Editorial

MRS. JOHN P. WHITE, Editor, c/o Mrs. William A. Minteer, 966 Broadway, East McKeesport, Pa.

WHY A CONVENTION?

In late December 1937, two large ships lay anchored at Suez, awaiting the nine thousand pilgrims from Egypt and the Sudan who were to go to Mecca, the holy city of the Moslems, to a great "convention."

A few weeks later the ships were back again bringing the "delegates" who had returned to give their "report." In a great area at the edge of Cairo—the parade grounds of the Egyptian army—a colorful pageant was staged in the presence of thousands of spectators who were parked in automobiles, or standing around the open square. The Holy Carpet, which had been carried to Mecca the previous year, was brought back when the 1938 model had replaced it.

Dr. Helen Martin, Miss Jane Smith, the Survey Committee and the Editor were honored with seats among the officials in the gorgeous tent, with its embroidered walls and ceiling, its banners, its rich red rugs and green upholstered chairs. Immediately in front of the tent stood the camel bearing the Holy Carpet. Surrounding him was a group of pilgrims in pilgrim garb, mounted on camels.

After due ceremony in which H. M. King Farouk was represented by the new Prime Minister Mohammed Mahmoud, the camel, the carpet, and the pilgrims began a triumphal march. Round and round and round they went in front of the tent to the accompaniment of native music. They proceeded to the edge of the field and marched entirely around it giving every person the opportunity of having a close view of the carpet. Then followed the army, cavalry, tanks, air-craft, and lastly infantry. They marched out across the city of Cairo to a certain mosque, through streets thronged with tens of thousands of enthusiastic people. The next day in a public garden the "delegates" made their report to H. M. the King.

What effect did this "convention" have on the "delegates?"

Meeting with tens of thousands of their co-religionists emphasized in their minds the importance of their faith; seeing people from many different countries and hearing news from them led them to believe theirs the dominant religion of the world; seeing the Holy City increased their knowledge, deepened their interest, fired their souls with zeal. Even though they had paid all their own expenses they felt they had received full value for all the money expended.

What effect did the "report" have on the stay-at-home constituency?

One had only to see the crowds of people who greeted each returned pilgrim at the station; to listen to the "joy cry" of the women, to note the exuberance of the children, to hear the shouts of the men, to know that the returning pilgrims had imparted their enthusiasm to the multitudes.

Is any one asking today "Why a Convention?" Let him ask the Mohammedan world what a "convention" does for Islam.

Good News from Far Countries

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

FROM FIELDS OF LOVELY POPPIES

By EVELYN McKELVEY, Sialkot, India

"Oh mother, mother, the white women have come! They've come again as they said they would last year, and they've gone into Miriam's house. They told us to call all our mothers as they are going to sing and tell us wonderful news. Hurry, hurry."

Such excitement as this didn't come very often! Consequently this summoning scene was repeated in almost every home in the little village, as the children, quickest to hear the approach of the ambulance car, ran to collect their mothers, aunts, older sisters and all who could leave their work to listen to the message of the missionaries. After which the sick would be treated from the compact little dispensary in the ambulance.

In one poor hut in the outcaste section of the village was only a poor half blind old hag. On hearing the commotion she hobbled out to inquire the reason.

"Oh, Munnie," she called after a scampering youngster, "tell me, have the White Ones perchance brought their medicine again?"

"I don't know," floated back the answer, "come and see."

"Ah, well, I must first call my granddaughter-in-law in from the fields. Belike her mistress will allow her an hour's leave as the wee one is so ill."

In Miriam's house a crowd of women and children sat, strangely quiet, listening about a Saviour who loved little children, who healed broken bodies, and gave new life to sin-sick souls.

Quietly, softly, a girl of fourteen years crept into the court yard as far as the door, where she crouched to listen intently. Rakho, the outcaste, could come no further lest she defile the others gathered there.

The service ended and that meant that quiet also ended as each patient attempted to win attention by shouting above her neighbors, but the kind doctor-lady seemed not to notice the noise as she listened to complaints, gave medicines, or advised the patients to come to the mission hospital for prolonged treatment or an operation.

Finally all seemed to have been satisfied and with weary, happy relief the White Ones prepared to leave. Now was the chance for which Rakho had been waiting. Silently she stepped before the doctor, and raising her veil, held out a heart-breakingly pitiful little specimen of humanity—nothing but skin and bone. The baby was six months old but weighed about four pounds. Her skin was a dry olive gray pulled tight over the poor little bones and wrinkled in hollows. She seemed very drowsy and no amount of handling roused her or made her cry.

"Is this your baby?" asked the doctor.

"Yes."

"Do you nurse her?"

"Yes, but only at night," replied the child mother.

"Why not during the day?" asked the doctor kindly.

"Because I have to work in the fields all day and I can't keep her with me by the side of the field lest the crows come and peck out her eyes," explained Rakho.

"Who keeps her at home?"

"My grandmother-in-law."

"Can't she feed her other milk?" the doctor insisted.

"No, the baby won't drink buffalo's milk; she can't digest it."

"Doesn't she cry for hunger?""

"No," she told the doctor.

"Do you then feed her opium to prevent her crying?" The doctor's voice was stern.

The child mother didn't answer, but the old granny whined, "What can a poverty stricken one do the livelong day with a hungry crying babe? It has an evil sound but a little opium powder under the wee one's finger nails brings peace to all till her mother may return from her laboring at nightfall."

The doctor offered, nay, begged to take the baby back with her to the hospital baby-fold until she should be well and strong again. There was longing in the child mother's eyes, but the old crone beside her answered resignedly,

"No, honored one, if you have no strengthening medicine to leave for the wee one, it is then her fate to die. We cannot send her with you. After all she is only a girl child and what is to be, will be."

Sadly the missionaries turned away. Oh, the cruelty of unconcern, this slow murdering by opium.

II.

The doctor and her co-worker turned into the clean, mud-plastered courtyard of the irrigation officer's quarters. Often before they had called on the lady of the house. How eagerly the gentle Brahmin woman had listened, questioned and bought Gospel portions that her son, now in the fifth grade, might read to her about that wonderful salvation. Salvation that didn't have to be hoped for after countless transmigrations into other forms of animal life, but sure salvation to be had now for the believing in the cleansing power of Jesus' shed blood.

She welcomed the White Ones happily, asking and giving news since their last meeting.

Just then the bonny two-year-old in her arms started to fret restlessly.

"It is your meal time and the little son is hungry!" said the doctor rising to go.

"No, stay!" begged the lady as she slipped something into the baby's mouth. "Little son isn't crying for his supper, it was only time for his opium pill and I have given it to him so all will be well."

Horror spread over the doctor's face, to think that this lovely child had been made a dope-fiend!

"Oh, sister!" she cried, "why do you commit such a sin! Do you not know that opium will make your baby thin and sickly? Stop this awful habit before he becomes too ill to live."

"No, no! honored one, do not be distressed, little son has had opium since he was very small. Now that he has most of his teeth, I am lessening the dose so as to gradually break him of the habit, as is our custom."

Alas! Custom! Who can break that awful yoke save the meek and lowly Jesus.

III.

"Help, help! oh kind ones, help, help! Oh my beautiful, my lovely, come back, return, do not leave thy old grandfather! Oh, help!"

The doctor hurried from her tent at the agonizing cry. A tall, distinguished, artistocratic-looking old gentleman with a flowing white beard hurried to her, bearing in his arms a limp, little form.

"Do something, oh honored one, do something quickly. He has eaten my opium pills, that I use only for the comfort of my old age—many pills. He found them in my pocket, and thinking them to be the sweets I always bring for him, ate largely ere I could stop him. Hearing your fame I have walked these eight miles. Save him!"

Meanwhile the doctor and nurse had been working swiftly and silently, giving stimulants, applying heat,

washing out the stomach, but gently the little life slipped away.

"Ah, light-of-my-eyes," wept the old man, "why dost thou leave me, how can I live without thy prattle, thy sunny ways? Oh opium, opium, so kind to weary bones and aged minds, thou hast betrayed me, thou has snatched the desire-of-my-heart from me. For what else have I to live?"

Taking up his tragic burden, the old man trudged away, too grief-stricken to understand that there is a Victor over Death, One who died and lives again.

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

CHRISTMAS IN ADDIS ABABA

By MISS MARJORIE FAUGHT, R.N.

Christmas on the Mission field begins weeks before the actual date, and lasts some weeks after. About the middle of November we start to think about sending our gifts and Christmas greetings to the friends in the homeland. And well on into the New Year, cards continue to arrive from the home folks. And in Ethiopia we celebrate two dates as Christmas. We observe December 25 according to our calendar, and the Ethiopians celebrate on a day nearly two weeks later according to the Julian calendar.

The week before Christmas was a busy one for all of us. One evening we all gathered in the Hospital kitchen and made various kinds of Christmas candy. The next day we packed about eight boxes of candy to give to friends, as is our custom, and the number was considerably less this year. On Christmas Eve at 4 P.M. there was a Christmas service in our Chapel to which the Protestants of the city had been invited. That meant decorating the Chapel with flowers and branches, and trimming a large tree which stood in one corner of the room. The service was a lovely one, with the singing of the old familiar carols and hymns, and a Christmas message brought by Mr. Henry. The school children took part and added to the service. The littlest ones sang "Away in a Manger," which has recently been translated into Amharic. The whole school sang a priest Christmas song in true native style and they did it very well, having been trained for a number of weeks by a priest.

Christmas Eve was spent in trimming trees and wrapping gifts. We wondered just what our night watchman thought when we sent him out into the garden at 11 P.M. to fill a can with dirt and stand our little tree in it! When we had trimmed it we called him in and explained the meaning of it. On Christmas morning we had our breakfast together at the Hospital in order to hear Christmas music over the radio. But we had to resort to the Victrola for our Christmas music. About 9 o'clock we left our work and gathered in the Cremer's living room to open our gifts. Bobby Cremer, aged seventeen months, was the center of attraction. Everyone remembered him with a gift or toy, and he had a grand time trying to make them all out, and learning what they were for. In the afternoon we had our big Christmas dinner, and three American ladies and their little two-year-old adopted boy were our guests. We had the usual turkey dinner with cranberry sauce and all the fixin's. We thought we would play tennis later on but we could only sit and talk! At six P.M. we heard King George broadcast his Christmas message to the British Empire. In the evening, after our

usual Saturday evening prayers with the boys, we had a light supper at the Cremer home. After supper came the "white elephant" gifts. Everyone gave away to someone else the things he or she didn't want anymore, and some of them brought forth a good laugh. We closed a happy Christmas Day with the reading of the Christmas story and the singing of the Christmas hymns.

"We Three Kings' of Orient Are"

This year, the Ethiopian Christmas came on January seventh, which was a Friday. On Monday of that week, a tree was trimmed in the schoolroom for the children. On Wednesday evening the children gathered around the lighted tree and sang many of the old Christmas favorites which have recently been translated into Amharic, or revised, by Mr. Sigurd Nystrom. On Thursday morning the children had their Christmas party. Slides were shown of "Pilgrim's Progress," and explained by our Evangelist. The children received their gifts and a treat of popcorn balls. We were so happy to have dolls for the younger children; for four dozen dolls had been sent to us by a Society at home. We felt that they came in answer to prayer. For what would Christmas be without dolls, and where were we to get them? Then a few weeks before Christmas we received a letter saying that they were on the way to us. The little girls were delighted with their dolls, and some of the older ones wished they had received them, too! There were belts and fountain pens for the older girls, and balls for the little boys. We were happy to have enough dolls to give to the seven little girls who live in our compound and are too young to attend school.

That afternoon there was a Christmas service in the Chapel for all on our compound, and for the friends and parents of the school children. The Chapel was well filled, and the service went very well. The school and the Hospital boys sang two priest Christmas songs, and everyone joined in the singing of the old Christmas favorites. One of our fine young Christian boys brought a short Christmas message, and there were several special numbers on the program. The one that was enjoyed and appreciated most was the singing and acting of "We Three Kings of Orient Are" by three little boys. The accompanying photograph will show you how sweet they looked. They were only eight and ten years old but they did splendidly. Dressed as the Three Kings they came singing down the aisle bearing their gifts for the Babe in the Manger. Each one sang a solo as he presented his gift at the manger, and voluntarily, each one laid down his scepter with his gift. They had not been told to do this, and it brought home a lesson to our hearts.

Following the service, the friends and parents were invited to the school to see an exhibition of the children's handwork. Many were amazed at the amount and kind of

work that had been done. Each child had made something to take home, and some had made more than one thing. And so, at the end of a full and happy day, the children went home for a two weeks' vacation. And now it is strangely quiet around our house!

It has been our custom to give our employees and their families a feast at Christmas time. This was given on Friday evening in the boys' dining room of the Hospital. About one hundred gathered for this feast. An ox had been killed for the "wut." Besides "Wut and enjera," they enjoyed our famous fruit juice and mineral water drink, cookies, oranges, and coffee. We helped to serve them, and so by nine o'clock we were ready to sit down and eat our share of the feast. The Hospital employees received gifts of money, and a happy evening was closed with the singing of a Christmas song and a prayer. Yes, Christmas is over for another year, but may we not forget the real meaning of Christmas throughout this whole year. And God willing, may we celebrate the next Christmas with our Ethiopian friends.

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

SILVER JUBILEE OF MIDDLE EGYPT PRESBYTERIAL*

By MRS. W. H. REED, Beni Suef, Egypt

I know you will be interested in hearing about our Silver Jubilee which was held yesterday. I wish you might have been with us from the first song to the benediction but since you had to be away I shall try to tell you something about it. It was held in the chapel of the Girls' School. We had chosen for our motto, "The Lord hath done great things for us, whereof we are glad." The writing master had printed this for us on two large cards, which we hung at the front of the chapel. Between the two we hung a large silver "25." The delegates from Fayum and Minia had to start out before seven to reach us, for we began our meeting at ten o'clock. There were 150 delegates, representing 26 societies.

We were very pleased to have Miss Paden with us and she gave us a splendid message. She was at the second meeting of the Presbyterial, being located in Beni Suef at the time, so it was especially fitting to have her with us at our Silver Jubilee. Our second speaker was Madame Gebra Hanna, whose husband is pastor in Fayum. She was present at the first meeting of the Presbyterial and has attended most, if not all, of the 25 meetings. She gave reminiscences of the Presbyterial meetings. The first meeting in Beni Suef in March 1913 had delegates from two societies, Fayum and Beni Suef, and their Thank Offering was 14.500 L.E. ($70.25). Now we have grown to 26 societies and our Offering this year was over 110 L.E. ($550.00). After her talk I called for former Presbyterial presidents to come to the platform. There were ten of them, from the president of the 1914 meeting to the president of the 1936 meeting. I said we would enjoy hearing from each one, but since we did not have time I would say for them that our success as a Presbyterial had come from the splendid cooperation of all the societies with the presidents. Two of them led in prayers of thanksgiving for our societies and God's blessing upon them during these past years.

The banner for the society having the highest standard of efficiency stays in Minia district, Beni Ahmad and Minia Girls' Club both having

* From a personal letter.

100%, but five other societies have 80% or higher.

Most of the afternoon was given up to the pageant, "The Witness of the Years." I think I told you that we were presenting the history of the Presbyterial by having the "Spirit of Thanksgiving" persuade "Madame Neglectful" with the witness of the years that the women's societies and the Thank Offering do have real value. We had a large map of the Presbytery on the wall and after 1913 had spoken she fastened a red ribbon at Beni Suef and Fayum. 1917 added another ribbon for Biba. Poor 1919 had no ribbon and had to ask for forgiveness for not being able to have a meeting. You see that was the year of the uprisings and no meetings were held. I had a hard time persuading anyone to take that year, but the girl who finally did take it spoke so sweetly and earnestly that the women listened more quietly to her than to the others. 1934 and 1935 had to fasten on the most ribbons, one for six new societies and the other seven. When 1937 finished her witness, there was a total of 33 ribbons on the map. Next "Giving" offered her report that the Thank Offerings of the 25 years amounted to 1350 L.E. ($6,750.00). (This does not include the 110 L.E. gathered this year.) She also told us how this had been divided. 736 L.E. was given to the work of the Synod of the Nile, 498 to our Orphanages, and the rest to the Bible Society, Bible Women's Training School, Famine Sufferers, and local expenses. "Madame Neglectful" became "Madame Diligent" and wanted a chance to help so the "Spirit of Thanksgiving" called for 1938 who in turn called on the societies for their offerings. I forgot to say that all these years wore colored capes except 1938 who, of course, had a silver cape. A little girl came with her bearing a silver tray and each delegate from the 26 societies put her offering in with a silver ribbon.

Three new societies joined us this year bringing the total number to 36, which have taken part during these 25 years. The total taking part in any one year has never been higher than 27. Six societies are from the Fayum district; ten from Beni Suef district and twenty from Minia district. We can see real progress in these 25 years, but as Madame Gebra reminded us in the morning there is a large field for new work. There are quite a few large churches in the Middle Egypt Presbyterial which do not have Missionary Societies.

I breathed a sigh of relief when the time arrived to call on Rev. Bulus for the benediction. But being president hadn't been so bad when I had such fine helpers. I haven't told you at all about the Reception Committee which met all the trains, the Refreshment Committee which served cocoa and tea, and arranged the tables for the dinner, and about the three good songs which pupils from the Girls' School sang for us.

I know you and others were with us in spirit on the day of our Silver Jubilee and were remembering us in prayer. We all feel anew the truth of our motto, for "the Lord hath done great things for us, whereof we are glad."

OVERFLOWING LIVES

By MISS MARY L. THOMPSON, Assiut, Egypt

This was the subject of the address by Dr. Anna P. White which formed the chief attraction in the program of the Thank Offering service for Assiut Presbyterial this year. It is not an easy task to keep an audience attentive when you speak through an interpreter, but Dr. White captivated the grown-ups and the girls by starting her address in Arabic. She told them the proverb which says that he who once drinks of the water of the Nile must return again. After a long absence

she had returned to the land where, with her husband, she had started her life of service.

The committee in charge of arrangements for the meeting had planned most carefully for the seating of the audience, basing their plans on past experience. But the audience poured in in such numbers that the ushers were hard put to find places for all. But they all did have a place with the mothers with tiny babies tucked back in a corner where they could hear but would not disturb the rest too much.

Mrs. Tawfik Salih presided with dignity and grace. The singing was directed by Miss Helen Walker who made that part of the service a real means of worship. The officers and Mrs. White were on the platform when the older pupils from the P. M. I. and the Khyatt School entered through opposite doors and proceeded to their places singing the twenty-fourth Psalm in Arabic.

Various groups and institutions contributed to make an interesting and helpful program. One of the nurses from the Hospital spoke of encouraging advances made in the work there during the past year. The pupils of one of the small schools, supported through the generosity of one of the Egyptian ladies, recited Bible verses with perfect accuracy, showing that they are being carefully taught the treasures of God's word. Some of the smaller children from the Khyatt School had a very effective Mite Box drill. The play that was given by the P. M. I. had been prepared by one of the ingenious Egyptian teachers. It showed very beautifully how bountifully God supplies the humble poor who trust Him. The girls who had a part in the play acted so well that the listeners were carried right along with the spirit of the play.

The members of the Girls' Club sang very nicely two songs which they had learned under Miss Walker's direction. After the able and helpful address by Mrs. White, for which Rev. Tawfik Salih acted as interpreter, there was the consecration of the offering in a very pretty and impressive Candle Lighting service.

As I stood at the door waiting to collect our boarders after the service, I was impressed by the faces of the women and girls as they came out. There was a light on their faces as that on the faces of those who had passed through a holy experience. The offering that was given amounted to slightly over $1,055. The donors had given because they wanted to give. The lives of those who were present ought to overflow to the blessing of Egypt throughout the coming months.

PRAYER

"O Christ, thou hast bidden us pray for the coming of thy Father's Kingdom, in which his righteous will shall be done on earth. . . . We bless thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. . . . O Master, once more we make the faith our prayer: 'Thy Kingdom come! Thy will be done on earth!' "

—*From The Missionary Record.*

Thank Offering Department

Edited by MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

THANKSGIVING

Thanks be to God! to whom earth owes
Sunshine and breeze,
The heath-clad hill, the vale's repose,
Streamlet and seas,
The snowdrop and the summer rose,
The many-voiced trees.

Thanks for the darkness that reveals
Night's starry dower;
And for the sable cloud that heals
Each fevered flower;
And for the rushing storm that peals
Our weakness and Thy power.

Thanks for the sweetly-lingering might
In music's tone;
For paths of knowledge, whose calm light
Is all Thine own;
For thoughts that at the Infinite
Fold their bright wings alone.

Yet thanks that silence oft may flow,
In dewlike store;
Thanks for the mysteries that show
How small our love;
Thanks that we here so little know,
And trust Thee all the more!

Thanks for the gladness that entwines
Our path below;
Each sunrise that incarnadines
The cold, still, snow;
Thanks for the light of love which shines
With brightest earthly glow.

Thanks for the sickness and the grief
Which none may flee;
For loved ones standing now around
The crystal sea;
And for the weariness of heart
Which only rests in Thee.

Thanks for Thine own thrice-blessed Word,
And Sabbath rest;
Thanks for the hope of glory stored
In mansions blest;
Thanks for the Spirit's comfort poured
Into the trembling breast.

Thanks, more than thanks, to Him ascend,
Who died to win
Our life, and every trophy rend
From Death and Sin;
Till, when the thanks of Earth shall end,
The thanks of Heaven begin.

—*Frances Ridley Havergal.*

Note—It may be well to say, that these verses were in print before the writer either saw or heard of the beautiful little poem by Adelaide Proctor on the same theme.

GRATITUDE

God's word is so full of expressions of praise and thanksgiving. All are enjoined to express gratitude:

"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men." If we obey the command: "In everything give thanks," we will find reason continually to praise and thank Him.

Gratitude is a grace that struggles for expression. It cannot shut itself up in the heart; it does not allow itself to be merely felt. As we express this gratitude, we acknowledge God as the Giver of our blessings and our desire to return thanks for them. Thanksgiving is an all-through-the-year activity.

The program of the Church includes much of praise and no church with the note of praise absent would attract members who were filled with gratitude. They wish to express in song the overflowing love of their hearts. When the Christians stop singing, the world stays away. The Psalms, which are the music rooms of the Bible, are filled with songs of gratitude. May we spend time in these music rooms of praise. These expressions of David will stimulate our hearts to praise and thanksgiving.

"Hallelujah, praise Jehovah;
O my soul, Jehovah praise.
I will sing the glorious praises
Of my God through all my days.

Food He daily gives the hungry,
Sets the mourning prisoner free;
Raises those bowed down in anguish,
Makes the sightless eyes to see.

Well Jehovah loves the righteous,
And the stranger He befriends,
Helps the fatherless and widow,
Judgment on the wicked sends.

Over all God reigns forever,
Through all ages He is King;
Unto Him, thy God, O Zion,
Joyful hallelujahs sing.

—Psalm 146.

THANK OFFERING SECRETARIES

With the beginning of the new church year we welcome many new Thank Offering Secretaries, both in the Presbyterials and in the local societies, who have been chosen by your organizations because of your fitness for this most important work. Your work as leader brings a blessing to all who are brought to realize that their blessings are from God's generous hand.

The duty of the Secretary of the local society is to keep the subject of Gratitude before the members each month in an attractive way. If you will consult your Presbyterial Thank Offering Secretary, she will tell you of her plans for the Presbyterial work and help you in making a program for the year. She will appreciate your inviting her to at least one meeting of the society each year. In this way you will learn to know her personally and she can bring to your society her earnestness and enthusiasm as she sets forth her plans and suggestions for a rich harvest in your next Ingathering.

If the Presbyterial has a good Thank Offering Secretary, she should be retained in office; she becomes more valuable as she develops with the work. She can also become more helpful to the society as she becomes better acquainted with it and its possibilities. Our Presbyterial Thank Offering Secretaries are faithful and desire to be helpful to each society. You can help them by:

(1) Answering promptly any communication you receive from her;

(2) Sending to her any plans that worked successfully in your society;

(3) Inviting her to your society and giving her a place on your program;

(Continued on page 607)

Young Women's Department *including* Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y. W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENT—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Coie, Khartum North, The Sudan.

NEW LIFE

Detroit Presbyterial is first to report a new society for the 1939 roll. It is the Sarah F. Garrett Mission Circle of the Military Avenue Church, Detroit. Miss Josephine Elliott is president. There are nine members. The W. M. S. is vitally interested in the success of the organization, giving every aid to this end. Would that every congregation were likewise interested!

YOUNG WOMEN'S SPECIAL FUND

Begin early in the year to meet requirements toward this fund. As for the past few years, societies failed to reach the goal. Some societies have thought that to earn *Point* 7 in the *Standard of Efficiency* they had to pay towards the salary of a home or foreign missionary. This is true, but the Y. W. Special Fund fulfills this point *if* societies pay to the Fund at the rate suggested at the top of this page. If the Y. W. societies do not meet the askings fully, some other fund has to make up the deficit. Surely twelve thousand young women can do their own work without help from others. If at all possible, salaries for Presbyterial missionaries should receive support from the young women and girls, too.

QUESTIONS AND ANSWERS

An information section is attached to each blue blank (Young Women's society report blank) and certain questions are asked. Space for a question by the society is to be found. Many, many societies ask no questions, but some do. In order that Magazine readers may have the benefit of these questions and answers, they are being answered in this department. Your question may not appear in this number of the Magazine, but we shall endeavor to answer any and all if possible. Just keep looking.

1. *What is meant by the Seven Departments?* The one asking the question could find only six.

The four mission departments—Foreign, Home, Negro, Indian, Parsonage, Temperance and Reform, and Ministerial Relief make up the list.

2. *What are the usual age limits for the Girls' Circle?*

Your need in the case helps decide. In general, we think of the *teen ages* as Girls' Circle material.

3. *District work, what is it?*

It has to do with the community's needs—with the poor and those not especially related to the church.

4. *Why is no credit for Y. W. Special fund allowed on the Efficiency blank?*

Credit is given. Point 7 says

"definite shares in home or foreign missionary's salary." The Y. W. Special fund takes care of *both home* and *foreign salaries.* See list at head of Y. W. Department.

5. *What is the Y. W. Special Fund?*

A special fund allotted to certain definite objects. See list in Magazine, head of Y. W. Department. Asked:—An average annual gift from Y. W. Societies of one dollar per person; an average of fifty cents from girls under twenty years of age. This fund is supposed to be over and above the monthly pledge to the society.

6. *Does Point* 6 *in "10 Points Presbyterial Pennant" refer to Y. W. Special gifts or to any special gifts?*

Only to Y. W. Special.

7. *When should the Thank Offering be lifted?*

This is usually done in October or November.

8. *What does "Total except T. O." mean*

All *disbursements* listed *before* "Total" is the total paid out in *pledged* gifts. The T. O. *follows.* The sum of "Total" and "T. O." is the grand total. *Obligations* and the *love* gift are those kept separate.

9. *Can Foreign Salaries be taken from missionary funds,*—presumably just regular funds—?

This is a matter for the local society. If the money for salary is to be *outside* the monthly missionary pledge, of course it cannot be taken from the regular funds. If the monthly pledges *include* regular gifts *and* salary for the missionary, then it is right to pay the salary from missionary funds.

10. *Why send report blanks to the president? Why not send them to the secretary and save delay??*

The Statistical Report lists only names and addresses of presidents. This book is the source for presbyterial secretaries and other departmental secretaries from which to glean names and addresses of correspondents.

11. *Can a young women's society claim credit in efficiency rating for "organizing or maintaining a Junior or Teen Age society" when it has not done so, even though one or both are in the congregation?*

Credit is allowed. Perhaps some of the children in the Junior society are from homes of the Y. W. Society or some of the members may give assistance to promoting or leading the Juniors or Teen Age girls. It requires work to maintain a society in fine balance!

12. *What does this mean—"Give number of Y. W. attending"?* (This refers to mission study class).

Sometimes only one mission study class is conducted in the church for its young people. Perhaps it is sponsored by the Y. P. C. U. If any of the Girls' Circle members or members of the Young Women's society belong and attend, the number attending will be reported on the blue blank. The M. S. class may have twenty or thirty enrolled, but the *missionary society* will get credit *only* for its *members attending,* be *they two or fifteen.*

13. *What is meant by "Y. W. girls attending"?*

A word was omitted in the printing, the little word, *or.* Y. W. is an abbreviation for *Young Women.* No reference to "Y. W. C. A." was intended.

14. *For what is the WGMS Expense Fund used?*

It goes into the contingent fund of the WGMS and helps to meet the expenses of this big business. Take your July-August number of the Magazine and scan the report of the Financial Secretary, Mrs. Arthur B. McBride. The receipts from this fund may be found under heading, "Contingent Fund from Presbyterials."

15. One society asked *How are we rated with other societies of equal size?*

If you have any interest in comparisons and wish to know how your society rates with the rest of the societies, look up the average gift from members computed on the results as found on the annual reports blanks. Study the report of the Young Women's Department in the July-August Missionary Magazine. The figures you read will not give what some society failed to report! If an accurate report is sent in, an accurate result can be obtained. If you wish to see the record of other societies and presbyterials, *send at once to Mrs. Edgar B. Murdoch, 55 Morgan Ave., Washington, Pa., your name and address and fifty cents so she can count you in.*

More questions are to be considered in another number of the Magazine.

SPOKANE YOUNG WOMEN'S RALLY

On the evening of March eleventh, Spokane Presbyterial held its third annual Young Women's banquet and presbyterial meeting at our Second Church. The Bamba Circle of that church served a delicious dinner after which we enjoyed a short program made up of numbers from the various societies.

A discussion period followed during which the advisors of each group told something of their year's work. The climax of the evening was an address by Miss Lorraine Rasco who was privileged to visit the Orient this last summer.

About sixty girls were present, including a delegation from Spirit Lake, Idaho, our newest and only out of town society.

Mrs. John Allen,
Y. W. Secretary.

THIS, THAT AND THE OTHER

Society Programs

Wallace Memorial Girls' Circle, Greentree, Pittsburgh, has sent in a very original program. Early pages outline the work expected of Girls' Circles. Real effort is being made to acquaint the girls with the different lines of work by programs based on the study of the same.

The roll call asks for different items, such as to name a point in the Standard of Efficiency, or one of the Seven Departments, or mothers and daughters of the Bible, or verses about helping others, or one of the church publications.

With the program came a Recognition Service to be used when receiving new members into the Society. Would any Society care to introduce this custom? If there is a demand in sufficient numbers, perhaps such a service might be provided. The leader is Mrs. W. R. Hart of the Egyptian Hart family.

The Harmarville Young Women's Society has its new program ready for use. A very interesting picture on the front cover is a snapshot of the church. This Society, too, is aiming to know the work of the W. G. M. S., as well as to become better acquainted with leaders in the work. Rather unusual roll call topics are suggested. One relates to miracles, another to the Ten Commandments, or a cause for thanksgiving, a characteristic of a missionary or a benefit received from the Society. A truly up-to-date missionary program has been arranged. The girls have as their inspiration their pastor's wife, a returned missionary, Mrs. Ralph Ayers.

The new year book of the W. M. S. of 1st Butler is replete with poetic quotations and a full set of programs. Definite plans for installation of officers and reception of new members have been made. The closing quotation has to do with the budget:

"The need may be great,
Your gift may be small;
But better give something
Than nothing at all."

Mrs. C. W. Grafton, chairman of the program committee.

Girls' Circle Program

By MRS. RUBY EVANS, Columbus, Ohio

THE ORANGE OF HIS FLAMING ZEAL

PREPARATION—Instead of making a poster this month to advertise your meeting, ask the Membership Committee to prepare a list of prospective members for your Circle. Give each member of your group the name of a prospective member and request that she invite this girl to the next meeting. There is no better publicity than personal contact.

FOLLOW-UP WORK — After you have invited the prospective member, call her by telephone or drop by her house a day or two in advance of the meeting and make arrangements to meet or call for her the day of your meeting.

PROGRAM

Call to Worship (In unison)

"Come with me, and see my zeal for the Lord.

My zeal hath consumed me, because mine enemies have forgotten thy words.

For I bear Him record, that He hath a great zeal for you."

Leader—The word zeal means a passionate ardor in the pursuit of anything. Jesus had a passionate ardor for the souls of men. He gave us a great commission, "Go ye therefore, and teach all nations." He has entrusted a great work to us. The saving of souls holds the central place in the heart of God because He gave His only begotten Son. To carry on the work which He has entrusted to us, Jesus needs the resources of girls in the church like you and me. He needs our courage, faith, eagerness, vitality, influence, talent and prayers. All these, freely given, will mean advances in His Kingdom.

"O for a passionate passion for souls
O for a pity that yearns
O for a love that loves unto death
O for a fire that burns.

O for a prayer power that prevails
That pours out itself for the lost
Prevailing prayer in the Master's name
O for a Pentecost."

Song—"Jesus, Keep Me Near the Cross," verses 1, 2, and 3 (No. 197, Bible Songs Hymnal).

Scripture—Read John 10:7-10.

Leader—This month we are scheduled to study about the American Indians. We will consider very briefly their history, their home life, and their religious beliefs. Our first topic is a brief historical sketch of the Sac and Fox Tribes at Tama, Iowa, one of our Indian mission stations.

Speaker No. 1—Reviews article on "Sac and Fox Tribes" found elsewhere in this magazine.
(All speakers should read articles carefully, pick out important items, and tell in their own words).

Leader—The second topic is concerned with the activities of the Indians at Simnasho, Oregon.

Speaker No. 2—Reviews article on "Indian Homes, Simnasho, Oregon."

Leader—Before we listen to our next speaker, let us praise God by singing verses 1 and 2 of "One Lord Confessing" (No. 146, Bible Songs Hymnal).

Speaker No. 3—Reviews briefly the articles "Indian Religions at Tama and Warm Springs."

Leader—We now realize from what these speakers have said that our

(Continued on page 606)

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
JULY

Miss Marjorie Faught, R. N.....July 8
Miss M. Lois Boyd.....July 9
Miss Ruth McCleery .....July 15
Miss Rena L. Hogg.....July 24
Miss Alta G. French.....July 27
Miss Isabel Blair .....July 27
Miss Laura B. Wright.....July 28

NIGHT SONG

When in the night I meditate
On mercies multiplied,
My grateful heart inspires my tongue
To bless the Lord my guide.
My inmost being thrills with joy
And gladness fills my breast;
Because on Him my trust is stayed,
My flesh in hope shall rest.
Psalm 16.

DR. MARIA WHITE
A TRIBUTE FROM AN INDIAN FRIEND

By MRS. JAMES ZAFARWAL

Translated from Hindustani By Habib Allah

A few days ago I heard that our greatly honored Dr. White had died, and left all the troubles of this miserable world and gone to Our Heavenly Father, where there is eternal peace and happiness.

She came to India in 1886. I was a young unmarried girl at that time. So far as I know, she was the first lady doctor in Sialkot. She started her work in a rented house in a suburb of Sialkot, and worked there for many years. She came to do work among the women of India but she treated children, young boys and men also.

I well remember a very sick Sikh boy of Sialkot who was under her care. When he recovered the father gave Dr. White a piece of land as a reward. On that piece of land Dr. White built the White Memorial Hospital. She built a bungalow also in a small garden. It is still there in the city.

She was a God-fearing woman and she diagnosed sick people very quickly. Not only the Christians but the Hindus and Moslems trusted her and people of all kinds considered her a very good lady doctor. She treated them all alike without any regard to race or religion. With love and care and happiness she served them all. And besides this, I must say she helped the poor, the orphans and the widows.

She educated a number of poor orphan boys and girls and later arranged for their marriages. Among them was a girl whom she called Elizabeth Campbell. Dr. White educated Elizabeth and taught her nursing and when she was married, gave her a dowry as though she were her own daughter. This girl with her husband and children used to come back for long visits of a week or two to Dr. White, and she would give them clothes and send them home again, as is the custom of Indian mothers.

Nowadays when poor orphans and widows are admitted into the hospital they have to pay their own expenses for milk and bread, but in her lifetime Dr. White bore all these expenses herself, because she knew the poor could not bear so many expenses.

When the Mission sent her to Pasrur, she went without hesitation. Some of the land there was given by another grateful patient, so she could build up another White Memorial Hospital. There was much joy in this hospital and it flourished according to the will of the Lord, for Dr. White did the work for which she was appointed with love, honesty and great zeal.

When the time came for her to retire, she returned to America and passed the remainder of her life among her friends. I want to say, that after going to America she sent

(Continued on page 603)

Home Missions

MRS. WM. COOK, 1201 Sixth Ave., Beaver Falls, Pa.

FRENCHBURG SCHOOL

Commencement Season is at hand for Frenchburg School. By the time this appears in the Magazine, the twenty-fifth Annual Commencement will be over. We will graduate twenty-five Seniors and twenty-eight Eighth Grade students. Dr. Mark S. Roy of New Concord, Ohio, will be the Commencement speaker, bringing the message for Baccalaureate and for the Commencement service.

The year has been quite happy for us. For the first time in many years there is to be no vacancy in the teaching staff. Our corps of workers have been faithful, efficient and congenial and we are happy to have them all remain.

Out of the forty-six persons who made a decision for Christ and received salvation through faith in Him, fifteen united with our United Presbyterian Church. We could have hoped that the number would be larger but we do not want to pull any of the young people away from their home church and faith. We had a splendid Communion service on Easter Sabbath when eighty-two persons participated in the sacrament. We are looking forward to the Communion on May 22 which will be the last Sabbath before Commencement.

Gifts in support of the work at Frenchburg have been liberal this year. We are constantly surprised at the largeness of the interest in this field. It helps us to realize that we are doing God's work when we realize how He is constantly moving the hearts of His people to undertake our support. Pray for us that we may be good stewards.

The Frenchburg Reporter carries a full record of the doings and interests at Frenchburg. Most of the societies in the church have one member who receives a copy of this little paper each month. Make arrangements to have it brought before the society and keep informed as to our doings.

H. Glenn Stephens, Supt.

FIELD NOTES

By MISS SALLIE E. DICKEY

Conemaugh Presbytery! Old friends! Right at the bus station at Homer City, my first appointment, was Dr. Tinker; a bit later his lovely wife greeted me in the home and others met me in the church next day. Just a sample of what happened everywhere in the presbytery: Talking over days gone by with friends of long ago, meeting many new friends, traveling up hill and down dale over the beautiful Pennsylvania hills with Springtime busy in clothing them with freshest and brightest garments; fellowshipping with God's people in Women's and Young Women's Missionary Societies, in Sabbath Schools, in Congregations, with young people and juniors here and there.

There were the more intimate fellowships in the homes — visits never to be forgotten.

There was one wonderful communion service the evening of Good Friday, where one felt he might almost hear from the lips of the Master Himself—"Do this in remembrance of me."

All these together made of April a very busy, happy month serving with people like-minded and intent on the great work that the Master left us all to do, that of taking His Good News to all peoples of all nations.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR EXHIBIT

Send all packages to the Junior Exhibit at the New Wilmington convention addressed as follows: Junior Exhibit, United Presbyterian Church, New Wilmington, Pa. Every article in the package should be marked plainly with the name of the society sending it. Plan to send your packages in time to reach New Wilmington not later than Monday, June 13.

FELT-O-GRAPHS

Some years ago a very interesting method of illustrating lessons was discovered in Presbyterian Headquarters in Los Angeles. It has been widely copied and given various names. Miss Lorna DeVana introduced it and Miss Florence Chaffee developed it and wrote the following explanatory statement.

1. "Felt-o-graphs are pictures with background made of outing flannel or felt, and pictures of persons cut from large colored pictures. (Presbyterian Primary and Beginners' large pictures furnish best source of supply.)

"The advantage of a built-up picture is that you actually see the picture grow; each detail can be talked about as it appears. The felt-o-graph is like drawing a picture instead of just showing a completed one.

2. "They should be backed by a smooth hard surface, a wall or plain movable board about 45 inches long by 32 inches high. If attached to a wall a piece of light blue flannel of these dimensions will serve as sky and also backing, to which the other pieces will stick.

3. "Outdoor pictures of Bible scenes, e.g., Isaac's well; David, the shepherd boy; Jesus calling the fishermen; Jesus teaching from a boat, are suggested.

4. "Teachers could use certain ones as suggested for worship, e.g., Jesus seated in meditation by the seaside; David, the shepherd boy, seated in meditation; Jesus, the twelve-year-old boy, in God's out-of-doors. In these cases superintendents and pupils together could have arranged the picture in the 'worship center' to be unveiled at the time of the worship period. Or teachers can use them to illustrate a story—either building as story is told or beforehand, so that the story and not the mechanics of the pictures will be the chief interest.

5. "Pupils can use them practically as teachers do. In fact the more of the work the pupils do the better. Older Juniors could well help in making them, either for their own departments or as a service project for younger department or the mission field. Both Primaries and Juniors can help in building up the picture.

6. "If well done, colors and details carefully chosen and worked out, they make a very beautiful and effective picture. Also with slight changes in background the same details may be used to illustrate many stories. They are interesting to pupils not only because of their mechanics but because they can help in building them up. They can have great teaching value not only as very impressive pictures, but also in thinking through the details to use to illustrate the life of the time. In this way they can help to make the Bible characters and stories come alive and be a real source of valuable creative work."

DIRECTIONS

1. "Use outing flannel that is 'fuzzy' on both sides.

2. "Dyed flannel will have better color, but if the flannel is bought

ready colored, it can be improved by shading with crayons or chalk.

3. "White flannel dipped in sky blue while dry and not completely saturated will have lovely cloud effects.

4. "Tan flannel dipped in dark green dye while dry and not completely saturated, will have a mottled green and brown appearance, very good for Judaean hills.

5. "Gray makes good distant hills and can be improved by a dip in thin blue or lavender dye.

6. "Outdoor scenes are much more satisfactory than indoor.

7. "Backgrounds can be used for several different pictures if suitable to the geography.

8. "Keep the perspective in mind and the relative size of the figures. If a child figure is too large, place it in the foreground, with adult figures behind. Buildings might usually better be small and in the background. Small trees back—large ones forward. Of course 'back' is 'up' and 'forward' is 'down.'

9. "Roads and rivers should run narrow as they run up and back. Either will be better with the edge cut with a shrub or flowers.

10. "Keep your light and shade in mind—desert pictures very light —jungle pictures dark with purple shadows.

11. "Trees may be cut from flannel and the trunks covered with brown paper. Flowers may be bits of colored felt.

12. "Children make excellent critics and will do splendid creative work."

Missionary Mail.

FOREIGN MISSIONS

(Continued from page 600)

money for the running of the Pasrur hospital, so that the work would run smoothly. The time came which is inevitable for every man, and our beloved Miss White entered into eternal rest.

We, who are living, can, if we wish, do our work with unselfish love and honesty, so that we may find eternal peace.

Another thing I remember, which is very important. She built the characters of many boys and girls, men and women. Because of her ideal life she helped many to spend a good life in Jesus Christ. Although she is dead yet she is alive.

Just as it is written in Heb. 11:4 of Abel, "he died but by his faith he is speaking to us still."

Though Dr. White is dead, through her good deeds she is still talking with us.

Lastly I want to say that I, too, have had a blessing through her, and hearing of her death I was very sad. We share the feelings of her relatives and dear ones. My prayer is: May God give them, too, peace and patience.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary
Edited by MRS. O. H. MILLIGAN, 904 Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

GLEANINGS FROM THE PRESS

"Liquor is a factor in at least 25 per cent of the automobile accidents which are today killing 740 and maiming in excess of 25,000 persons each week."

—*Chicago Daily News.*

FOUR YEARS OF THE LIQUOR TRAFFIC

In an article in the March Number of the *National Advocate* seventeen results are listed. We quote the following:

11. The liquor traffic has seriously affected the farmer's market. While during the prohibition period consumption of milk increased by 212 pounds per capita per year, from 1917 to 1927, the National Dairy Council, through its president, reported a four and one-half billion pounds drop in milk consumption for the first year's beginning with the repeal period, declining from a 40.1 gallon per capita consumption in 1930 to 36.7 gallons per capita in 1935. A recent Government survey indicates a 27% undernormal consumption of milk in 59 leading cities.

14. Youth and women have been made the particular target of the liquor traffic since repeal. As a result home accidents have greatly increased, cases of juvenile delinquency have mounted (a 33% increase in twelve months reported by Judge Braude of Chicago), and women victims of alcoholism have multiplied (a 30% increase of women patients in 1937 at Keeley Institute is reported).

17. The re-legalized liquor traffic is a most serious obstacle to increased home building. The money spent for liquor since repeal could have financed the building of 2,500,000 five-thousand-dollar homes, which is approximately the number needed to bring the nation back to normal in that field.

USE OF ALCOHOL AS MEDICINE

Fifty years ago not one physician in ten condemned the use of alcohol as an internal medicine. Whiskey, wine and beer were used in medical practice in dosage quantities equal to the quantities used in drinking. Beginning about that time, however, eminent doctors in Europe and America began to advocate the limitation of the use of alcohol as a medicine. . . . In ten years' time, however, so advanced has become the sentiment not only in regard to the limitation of the use of alcohol as a medicine, but in condemnation of its use as a beverage that the London Times said: "According to recent developments of scientific opinion, it is not impossible that a belief in the strengthening and supporting qualities of alcohol will eventually become as obsolete as a belief in witchcraft."—From Supplement to *The Voice.*

WHAT THE COACH SAYS ABOUT ALCOHOL

"One of our first training rules is never to drink alcohol in any form. I would rather have an athlete break almost every other rule laid down than to break this one concerning the use of intoxicants. Alcohol is a foe of athletics, and destroys the efficiency of mind as well as muscle. It makes poor athletes and dull students out of boys and girls who otherwise might excel in sports and studies."

"Andy" Kerr,
Coach of Colgate University.

"Alcohol is taboo for the athletes of the University of Kansas. The coaches feel that alcohol does a definite harm to growing youth, and that a boy who is unwilling to train

and give his best efforts for the team is not worthy to represent his university. I would carry this a step further and say that what is good for the boy when he is in school is also worthy of consideration by him after he gets out into life."—*Adrian H. Lindsey,* Football Coach, University of Kansas, from *The American Issue,* Westerville, Ohio.

"A daily consumption which will produce not the slightest symptom of intoxication or even discomfort, or headache, may be slowly and fatally damaging the cells of your liver and kidneys. You never can tell what liquor has done for you until the post-mortem—and then the question won't interest you much." — *Dr. Woods Hutchinson,* from *The Voice.*

MY BROTHER

Who is my brother, Lord, whom I must help this day?
Will he a stranger be, or one I know?
Where shall I seek and find him in life's crowded way?
How know his need as we pass to and fro?

Open my eyes, dear Lord, that I may rightly see
And understand. Help me to hear Thy call.
Touch me, as I touch him who calls and waits for me,
And give me strength to help him, lest he fall.

Master, Thou knowest where my brother is this hour,
And all his need. If he be far away,
Use then my gifts within Thy hand, and give them power
To answer full the one for whom I pray.

—*Susan Rapalie Read,*
The Union Signal.

FOURTH NATIONAL CONVENTION OF THE W. C. T. U. CAIRO, EGYPT, FEBRUARY 23-25, 1938

From the small beginnings of the W.C.T.U. in Cairo, Egypt, in 1891, has grown a national organization which was founded in Alexandria in 1929. The fourth triennial convention of this society was held in Cairo from February 23-25, 1938, being well attended by delegates from all over Egypt. The two popular evening meetings found the large Ewart Hall filled to capacity. The presence of Sheikh Ahmad Ghalwash, the leader of the Egyptian Temperance Association, brought many of his followers to the meeting, who shared with the Christians in the enthusiastic applause accorded the speakers. Madame Alice Azer Goubran, the president of the National W.C.T.U., represented in her personality and speech the ability of Egyptian women to lead, proving herself so acceptable that she was re-elected for another term of service. Other able speakers were Dr. Mohammed Awad of the College of Arts of the Egyptian University and Madame Esther Fahmy Wissa. Russell Pasha of the Narcotics Bureau of Egypt presented in a forceful way the evils of drugs, and all made a deep impression on their hearers. It was an encouragement to see so many young people in attendance who showed deep interest in all that was said.

The morning sessions were given over to reports of the women's and young people's societies and the reports of the two field representatives. These latter, two able young men, spoke of their magic lantern lectures in the various sections they had visited, telling of meetings held in streets, schools, churches, mosques and homes and of the enthusiastic reception afforded them in every place. As one heard the reports of work done and the plans for the future, one felt encouraged for the work of this organization

and the cause of temperance in Egypt where these evils abound.

A pageant showing the work of the W.C.T.U. in all lands was given at two different times by the girls of the American Mission College for Girls, Cairo, and they presented a colorful group in the tableau at the end when the representatives of the nations in national dress sang together the temperance song, "Wind the White Ribbon."

Rachel T. Seiver.

GIRLS' CIRCLE PROGRAM

(Continued from page 599)

missionaries have a big task to perform. The need of the American Indian is CHRIST. Much seed already has been sown and we have seen that our missionaries have carried the flaming zeal of Christ to the American Indian. But this work is far from being finished. By our prayers we may help these workers a great deal. Let us now have a season of sentence prayers remembering missionaries who are laboring for the cause of Christ among the Indians.

Sentence Prayers, as many girls as possible participating.

Song—"I Am Praying For You," verses 1, 2, and 4 (No. 246, Bible Songs Hymnal).

Benediction (in unison).

"God be with you till we meet again,
By his counsel guide, uphold you,
With his sheep securely fold you,
God be with you till we meet again."

THE WATER OF LIFE

(Cf. John 4)

Who drinks from Jacob's well must thirst again.
For pride ancestral and old racial hates
Rise but from mortal springs, and weary men,
Whose pilgrimage from earth to Heaven's gates
Cries out for Christ's own stream, will surely faint
Unless for them a living Fountain flows
Unfailingly, and freed from selfish taint—
Purer than rivers fed by mountain snows.
So he who God's good Spring has freely tasted
Receives in holy trust a priceless treasure
Of which no drop may even once be wasted,
Though sent to men in all-unstinted measure.
Foul not the stream, nor stay its vital course;
Let mortals drink from that immortal Source.

C. A. Owen, Ph.D.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Building, Ninth St., Pittsburgh, Pa.

STUDY BOOKS

Foreign—Adult — *Moving Millions,* Cloth $1.00; Paper, 50c.
Home—Adult — *The American City and Its Church,* Cloth, $1.00; Paper, 60c
Foreign—Junior—*Shera of the Punjab,* Cloth, $1.00; Paper, 50c.
Home — Junior — *Street Corner,* Cloth, $1.00; Paper, 50c.
Leader's helps will be available.

NOTE

We hereby announce that we are withdrawing the book, "It Happened In Palestine," from our 1938 Reading Course list. We cannot recommend it.

PRAYER CYCLES

Get your order in soon if you would have full benefit of your books. The first edition is all but exhausted. It was necessary to have a reprint. Keep in mind that this year's book is a memorial number. Another interesting item in connection with this book is that the special prayers at the beginning of each page on India were sent direct from India by our Literature Secretary who was there to see for herself the present needs in that great field.

READING COURSE
1938-1939

Home—
The American City and Its Church, by Samuel C. Kincheloe; Cloth, $1.00; Paper, 60.
The City Challenges the Church, (Pamphlet), 55c.
City Man, by Charles Hatch Sears; Cloth, $1.50; Paper, 75c.
Foreign—
Moving Millions; Cloth, $1.00; Paper, 50c.
Mann of the Border, by D. Emmett Alter, $1.00.
Inspirational—
The Christ of the Christian Faith, by McKenzie, $2.00.
Jesus of History, by Glover, $1.50.
Biography—
In the Steps of St. Paul, by Morton, $2.50.
Faith or Fear in Child Training, by Margaret W. Eggleston, $1.00.

THANK OFFERING DEPARTMENT

(Continued from page 595)

(4) Sending your report blanks to her completely filled as soon as your Thank Offering is sent to the Presbyterial Treasurer.

SENIOR LIFE MEMBERSHIPS

$25.00 Each

From April 1, 1938 to May 1, 1938

7. Mrs. Alma Rittman, Gibsonia, Pa. By her husband, Frank Rittman.
8. Mrs. Jessie Allison, Gibsonia, Pa. By the Deer Creek Y. W. M. S., for 25 years of active membership.
9. Mrs. A. J. Nutt, Grove City, Pa. By Scotch Hill W. M. S.
10. Mrs. J. D. Cummins, Indiana, Pa. By her husband and daughter, Margaret.

LIFE MEMBERS CORRECTIONS

287. Mrs. W. E. Dickson, Burgettstown, Pa. By Friends.
288. Mrs. W. H. McKinney, Burgettstown, Pa. By her son, Lee R. McKinney of First Church, Burgettstown, Pa.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Helen Artman, 1920—Sialkot City
Miss Kathryn Beattie, 1920—Lyallpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Roma B. Beatty, 1909—Badomali
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sheikhupura
Miss Lois Boyd, 1918—Sangla Hill
Dr. Anna Bramson, 1936—Sialkot City
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, 1926—Sialkot City
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Margaret Fehlman, 1918—Zafarwal
Miss Betsy Fleming, 1918—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Evva P. Hartig, R.N., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Olive Laing, 1912—Sialkot City
Miss Sarah Jane Lamont, 1928—Sialkot City
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Gujranwala
Miss Marian T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Sialkot City
Miss Grace N. Ranson, 1936—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Kate E. Spencer, 1918—Sargodha
Miss Vivian Trimble, 1921—Gurdaspur
Miss Ruth A. Warnock, 1918, 1936—Sargodha
Miss Helen V. Weede, 1928—Gurdaspur
Miss Georgia Wengert, 1920—Pasrur
Miss Dora A. Whitely, 1911—Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884—211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Ruth Ardrey, 1924—
Miss Theresa I. Brownlee, 1922—Sylvia, Kansas
Miss N. Addaline Brandon, 1931—1072 Liberty St., Meadville, Pa.
Miss Laurella G. Dickson, 1897—719 N. W. 24th St., Oklahoma City, Okla.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—82 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904—212 N. Detroit St., Xenia, Ohio
Miss Glendine Lundquist, R.N., 1932—
Miss Elizabeth F. McConnell, R.N., 1931, c/o Rev. J. R. Jackson, 2168 E. York St., Philadelphia, Pa.
Miss Maude Miller, 1925—Electric Ave. and 6th St., Lewistown, Pa.
Miss Henrietta Moore, 1898—138 Steel Street, Cambridge Springs, Pa.
Miss Margaret Murdock, 1924—
Miss Laura Reynolds, 1924—100 Crosley Ave., Kenmore, N. Y.
Miss Helen C. Sharp, M.D., 1932—620½ N. Broadway, Pittsburg, Kansas
Miss Rose Shereda, 1928—Solon Springs, Wis.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Ella M. Gordon, 1893—Pattersonville, New York
Miss Mary A. Lawrence, 1893—c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891—134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Jackson Co., Mo.

EGYPT

Miss Hazel E. Anderson, 1937—Cairo
Miss Ella M. Barnes, 1911—Cairo
Miss Margaret A. Bell, 1901—Fayoum
Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Assiut
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Alta G. French, 1925—Beni Suef
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Cairo
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Minia
Miss A. Constance Harper, 1937—Cairo
*Miss Rena L. Hogg, 1899—Assiut
Miss Lois D. Kingan, 1926—Benha
Miss Bernice L. Knowles, 1932—Assiut
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Jeannette McCrory, 1916—Minia
Miss Evelyn McFarland, 1919—Cairo
Miss Mabel McMichael, 1937—Cairo
Miss Carol E. McMillan, 1906—Tanta
Miss Helen J. Noordewier, 1921—Luxor
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Luxor
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Mrs. Rachel Tracy Seiver, 1925—Fayoum
Miss Edna B. Sherriff, 1920—Cairo
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Cairo
Miss Marie F. Tait, 1925—Zagazig
Miss Mary L. Thompson, 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Elizabeth S. White, 1924—Alexandria
Miss Ida B. Whiteside, 1918—Luxor
Miss Ruth M. Williamson, 1924—Tanta
Miss Elizabeth Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Zagazig
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Helen R. Brownlee, R.N., 1934—215 Ridge Ave., Washington, Pa.
*Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kan.
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901—1239 Filmore St., Frankfort, Philadelphia, Pa.
Miss Lillian McClelland, 1923—126 N. First Ave., Tucson, Arizona
Miss Ruth McCleery, 1931—Vegreville, Alberta, Canada
Miss Sarah B. Meloy, 1923—1575 Florence Ave., Evanston, Ill.

THE SUDAN

Miss Isabel Blair, 1922—Omdurman
Miss Mary E. Coie, 1919—Khartum North
Miss Una Coie, 1918—Khartum North
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Mary Jane McKnight, 1922—Khartum North
Miss E. Verna Pillow, 1930—Omdurman
Miss C. Blanche Soule, R.N., 1921—Nasir
Miss Frances Turk, R.N., 1921—Khartum North

NOW IN THIS COUNTRY

Miss Marguerite McClellan, 1926—1915 S. Broadway, Pittsburg, Kans.

LEAD US ON

Lord, lead us on from lowlands of despair,
From every storm-tossed sea of doubt,
And bid us climb the rugged hills of faith
Though dangers great be all about.

Lord, lead us on in ways of nobler life,
Where foolish fears are cast aside
With bitter hate, and only love is known;
There let us live, with Thee abide.

Lord, lead us on to do Thy Holy Will,
To think anew Thy gracious thought;
Then shall we walk in pleasant paths of peace
With only evil to be fought.

Hear this our fervent prayer for every day,
And lead us, lead us ever on, we pray.

(*Mrs. Chas. W.*) *Elsie Wehling Fulton,*
Secretary of Prayer Groups.

A LITTLE TIME APART

THE CONVENTION CHURCH

United Presbyterian Church, New Wilmington, Pa., where the 55th Annual Convention of the Women's General Missionary Society was held June 17-21, 1938.